THE MODERN READER'S BIBLE

JEREMIAH

The Macmillan Co.

Library of Princeton
MAY 8 1897
Theological Seminary

Division BS188
Section A1
No. 1896
V.15

The Modern Reader's Bible

Prophecy Series

Jeremiah

The MMC Co

THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED IN MODERN LITERARY FORM

JEREMIAH

EDITED, WITH AN INTRODUCTION AND NOTES

BY

RICHARD G. MOULTON, M.A. (CAMB.), PH.D. (PENN.)
PROFESSOR OF LITERATURE IN ENGLISH IN THE UNIVERSITY OF CHICAGO

New York
THE MACMILLAN COMPANY
LONDON: MACMILLAN & CO., LTD.
1897

All rights reserved

Copyright, 1897,
By THE MACMILLAN COMPANY.

Norwood Press
J. S. Cushing & Co. — Berwick & Smith
Norwood Mass. U.S.A.

Introduction

The *Book of Jeremiah* needs little in the way of introduction. Its most important interest is also that which lies most upon the surface, — the personality of the prophet himself. There is no other of the sacred authors who has taken us with such intimacy into his life, both public and private. We know not only the discourses of Jeremiah, but also the details of their reception; we hear the prophet's bursts of despondency, his secret communings with God; he is not only influenced by the history of his time, but also helps to make it. We must of course not assume that the successive portions of the book stand exactly in the order of their composition: there are places — for example, Book VI — where obviously chronology is subordinated to similarity of subject-matter. Such cases, however, cause no real difficulty; and, broadly viewed, the *Book of Jeremiah* is a prophetic autobiography.

Here, however, an important distinction must be taken. It is customary to think of the prophets of Israel as the preachers of their times, — preachers and statesmen, since they ministered among a people with whom the modern distinction of sacred and secular had no legitimate place. This was no doubt their most general function. But

some of them, notably Isaiah and Jeremiah, added to this another function: they were poets. By this I do not merely mean that in their discourses these prophets allowed themselves a wider scope for poetic modes of expression than has been customary with other orators. What I desire to emphasise is that portions of the prophetic works stand altogether apart from the literature of address; they consist of ideal imaginings, musical singing, all that the student understands as creative poetry. Very few of the Doom Prophecies contain any suggestion of being addressed to the peoples they denounce; and I have in a previous volume spoken of the 'Rhapsodies' of Isaiah as spiritual dramas. The subject-matter of such prophecies may very likely have entered again and again into oral discourse, but in their present form they are independent of it. It is hardly necessary to remark that such portions of the prophetic writings are not less sacred than the rest: the claim of Divine inspiration covers them, and these as all other kinds of prophecy rest on the one basis, 'Thus saith the Lord.' The distinction is one of literary form. But to the literary reader there is a wide difference between the discourse that is addressed to an audience, and the pure poetry that offers itself as food for devout meditation and imagination. Milton "justified the ways of God to men," as he understood them, in the idealised scenes of the *Paradise Lost*; and so may the prophetic poet embody thoughts with

which he feels inspired in forms that appeal to the imagination as well as to the reason.

Of poetry, in this sense, Jeremiah, besides the Doom Songs, has given us only two considerable examples.* The shorter of these is the 'Rhapsody of the Drought': a poem of wonderful tenderness, which, starting from a vivid picture of drought, presents Repentant Israel pleading with a God who turns away, and will answer only through the prophet, until at last he is softened, and recognises a purged remnant who "take forth the precious from the vile." The other is the lengthy composition which follows immediately after the call of the prophet, and which I have entitled 'The Prophet's Manifesto' as embodying the full message of his ministry. In form it is an elaborate rhapsody. The first of its seven divisions is made up of pleadings with Judah: great wealth of imagery is used to express the Divine remonstrance and pity. In the second section the example of (northern) Israel is held up, already cast off for her sins; the example becomes the more pointed when at the close Israel suddenly appears repentant, and is forgiven. The third section returns to Judah: and the successive sections dramatically present, along with Divine pleading and panic-stricken woe, a constantly advancing judgment:

* Shorter examples are II. iii, iv, viii. A Rhapsody I have described as the fusion of all literary forms in one: in those of Jeremiah discourse is more prominent than in other rhapsodies.

at first it is only in rumours of coming foes, striking Judah with a terror that is but half understood; then full destruction appears, but only in vision; then, with a reminiscence of Abraham interceding for Sodom, God arrests the destruction while the prophet searches for one just man on whose account pardon might be given; now is heard the command to the foe to advance, but not to make a full end, while fresh pleadings are poured forth in vain; finally the advance of the foe is traced in all its stages — the setting out at noon, the approach under the shadows of night — while the last anguish is seen of a people surrounded by swords in the fields and the ways, and terror on every side. It is noteworthy that only to these two compositions has Jeremiah appended the epilogue which appears at the conclusion of his call: as if to bind together these poetic compositions with the productions of his regular ministry.

To Doom Prophecies a whole book is devoted: and Jeremiah's Doom of Babylon is by far the most extended and elaborate example of this type of composition in the Bible. It has the structure so familiar to us in the poems of Isaiah: the Divine word of denunciation and threatening interrupted by outbursts of lyric song realising and celebrating. In the present case this structure is crossed by another — a sevenfold division, of which the central and climax section is itself sevenfold in form, elaborating the thought of Babylon's doom under seven images: a

sword is upon her, turning boasters into dotards; a drought making her waters a desert; a destroying wind fans her empty; the foes settle as a plague of cankerworms upon her land; Babylon has been the Lord's battle-axe, now to be broken in pieces; the destroying mountain shall be rolled down and become an extinct volcano; the threshing-floor has found the harvest time when it will be trodden. The interrupting lyrics are in one case an exaltation of Jehovah over the idols, in another a wailing dialogue of afflicted Zion and Jerusalem; but for the most part they are an unwearied reiteration of the one glad theme — Babylon fallen; the swarming foes, the pitiless shouts, the sudden surprise, the total ruin:

> Shout against her round about — she hath submitted herself;
> Her bulwarks are fallen — her walls are thrown down;
> For it is the vengeance of the LORD — take vengeance upon her;
> As she hath done — do unto her.

Jeremiah's Doom of Babylon may be classed with Isaiah's poem on the same topic, and Deborah's Song, as the foremost representatives of realistic lyrics in sacred literature.

The greater part, however, of the *Book of Jeremiah* is a reflection of the life and ministry of the prophet. The epilogue of which I have spoken — three times repeated in substance — presents Jeremiah under the figure of a solitary besieged city amid his people. The image is expressive, for Jeremiah's lot was to fling himself directly against

the ardent patriotism of his generation, in behalf of the righteousness that is above all consideration of country. National corruption had gone too deep for Judah to stand alone; all that seemed left to her was a choice of lords, and two parties had formed themselves, leaning to Babylon or to Egypt. There could be no doubt which side would be taken by the prophetic order. Egypt was the symbol of the sloth and luxury which undermines the moral fibre; Babylon suggested energy, and conquest by the Chaldeans would destroy only that secular government against which it was the mission of prophecy to testify in the name of the theocracy. King Josiah had been on the side of the prophets: his eldest son, after the fashion of heirs apparent, had supported the opposition. When Josiah lost his life in assisting Babylon against Egypt, the Babylonian party was still strong enough to pass over the eldest son, and seat on the throne the unfortunate Jehoahaz — the Shallum of Jeremiah's dirge (VI. iv). His lot was to be carried away into lifelong captivity in Egypt; Jehoiakim regained his birthright, and with him a tide of Egyptian luxury set in (VI. v). It is no wonder then that Jeremiah celebrates in a spirited war ballad (X. i) the Battle of Carchemish, which settled forever the supremacy of Babylon over Egypt. But before and after this Jeremiah's prophetic attitude was to oppose all hopes of national independence, and to proclaim that Judah's highest hopes must be humiliation under the power of Babylon.

The call to the prophetic ministry came to Jeremiah early in life, and it is expressly dated as five years before the discovery of the book of the law and the Reformation of Josiah, which constituted the last flicker of spiritual life in the history of Judah. If we may argue from the order of compositions, the years following this call are represented by the elaborate poetic work which I have called the Prophet's Manifesto. Immediately following this (II. i) we have the first distinct appearance of Jeremiah in public: his commission is to stand in the Temple precincts, and proclaim how these buildings of Jehovah's Temple in which men trust may nevertheless be overthrown, like Shiloh, for the nation's sins. More of this bold denunciation occupies Book II, along with lamentation for Judah, and rhapsodic picturing of Zion heard from a far land, wailing that the harvest is past, the summer is ended, and she is not saved. The third book starts with the high hopes generated by the Reformation of Josiah: the prophet receives a commission to enter upon a missionary journey, preaching 'the Covenant' throughout the cities of Judah, and accepts the task with a hearty 'Amen.' The record of this commission is immediately followed by a record of utter failure; the prophet encounters persecution in his own native city of Anathoth, and in personal experience is confronted with the bitter problem of the prosperity of the wicked. Throughout this and the following book despair of his country is seen to have taken

complete possession of Jeremiah; though a later book is devoted to prophecies of future restoration, yet it has become abundantly evident at this point that all hopes for Judah lie on the other side of ruin. The Lord is to be known no longer as the God who brought Israel out of Egypt, but as the God who has brought them from the land of the North, and from all the countries whither he had driven them (IV. ii).

The turning-point in the public career of Jeremiah is made by a single discourse and a single symbol. He receives an inspiration from the work of the potter:

> And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD.

The image of 'clay in the hand of the potter' has passed into our ordinary speech. But it is easy to imagine how this idea, on its first presentation, would penetrate to the very quick of the national conscience. The people are sitting careless to righteousness in sublime consciousness of Jehovah's selection of the chosen nation: they are confronted with the idea that the Divine potter may remould his clay into a vessel of dishonour. The sensation thus produced can be traced in the succession of discourses. Jeremiah appears at once as the head of a party: 'elders of the people' and 'elders of the priests' support him in

a public demonstration (V. ii). The solemn procession passes out through 'the Gate of Potsherds' into the Topheth valley; Jeremiah holding a potter's bottle in his hands proclaims the hopeless doom of the country, and seals the word by breaking the bottle on the spot henceforth to be known as 'The valley of Slaughter.' Then the procession returns, or at least Jeremiah returns, to the court of the Temple to repeat his denunciation there: the chief officer of the Temple seizes him and places him in the stocks. War has been declared, and from this point the life of Jeremiah is part of the history of Jerusalem; he is the centre and rallying-point of all who are on the side of Jehovah. A royal deputation begs of him in vain a comforting prophecy. Priests and false prophets indict him of a capital offence, princes and people interpose to secure his acquittal; again princes procure his imprisonment, and a weak king secretly works for his release. From his place of custody he formally negotiates (not without secret misgivings) a purchase of land in the midst of the Babylonian conquest as token of the hopes for the future; it is, as Mr. Streane justly remarks, like the Roman buying the land on which Hannibal was encamped. The Babylonian commander treats him with deference, offering him the choice of remaining in his own land or removing to Babylon; the officers of the besieged arrest him as a deserter; finally, a body of refugees carries him off by main force into Egypt.

Jeremiah may well have been 'the weeping prophet' of Israel.

> Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have not lent on usury, neither have men lent to me on usury; yet every one of them doth curse me.

He stands between this outer life of universal unpopularity and an inner life of irresistible inspiration.

> And if I say, I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain.

Compelled in the exercise of his ministry to quench the hopes of patriotic pride, the fulfilment of his prophecies makes him an exile from a ruined country; fighting all his life against Egypt, he is forced to end his days a captive in that idolatrous land. Attempting even in the midst of ruin to prosecute his ministry among his fellow-exiles, he finds that they attribute all their woes to the doctrines he has preached: "Since we left off to burn incense to the queen of heaven . . . we have wanted all things." Like a smouldering taper, his life goes out in obscurity and oblivion. If the judgment of posterity could atone for contemporary neglect, Jeremiah might well have wherein to glory. Modern thought has recognised him as the cen-

tral point in the religious history of his people, where the overthrow of a national religion becomes the starting-point for the religion of the individual life and the 'new covenant' written on the heart. Yet this seems a reflection unworthy of the prophet who has left us as the most sublime of his many sublime sayings this:

> Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth, and knoweth me, that I am the LORD which exercise lovingkindness, judgement, and righteousness, in the earth.

* *
*

The text in this, as in other volumes, is that of the Revised Version, the marginal alternatives being often adopted. For the use of it I express my obligations to the University Presses of Oxford and Cambridge. A Reference Table at the end connects the numbering of this volume with the chapters and verses of the Bible.

The Words of

JEREMIAH

the son of Hilkiah
of the Priests that were in Anathoth in the
land of Benjamin

To whom

The Word of the LORD

came in the days of

Josiah the son of Amon king of Judah

in the thirteenth year of his reign

It came also in the days of

Jehoiakim the son of Josiah king of Judah

unto the end of the eleventh year of

Zedekiah the son of Josiah king of Judah

unto the carrying away of Jerusalem captive
in the fifth month

Book I

THE PROPHET'S CALL AND MANIFESTO

Book II

MISCELLANEOUS DISCOURSES AND SENTENCES

Book III

PROPHECIES OF THE MISSIONARY JOURNEY

Book IV

THE DROUGHT AND OTHER PROPHECIES

Book V

DISCOURSES FOUNDED ON POTTERY

Book VI

PROPHECIES FOR RULERS

Book VII

OCCASIONAL AND CONTROVERSIAL PROPHECIES

Book VIII

PROPHECIES OF THE RESTORATION

Book IX

INCIDENTAL AND HISTORICAL PROPHECIES

Book X

DOOMS OF THE NATIONS

BOOK I

THE PROPHET'S CALL AND MANIFESTO

i

The Call of the Prophet

Now the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations.

Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.

But the LORD said unto me, Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth; and the LORD said unto me, Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build, and to plant.

Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an 'almond' tree. Then said the LORD unto me, Thou hast well seen: for I 'watch' over my word to perform it. And

the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething caldron; and the face thereof is from the north. Then the LORD said unto me, Out of the north evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgements against them touching all their wickedness; in that they have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them.

For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the LORD, to deliver thee.

ii

The Prophet's Manifesto

I

And the word of the LORD came to me, saying, Go, and cry in the ears of Jerusalem, saying, Thus saith the LORD: I remember for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the LORD, the firstfruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith the LORD. Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel; thus saith the LORD: What unrighteousness have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the LORD that brought us up out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that none passed through, and where no man dwelt? And I brought you into a plentiful land, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the LORD? and they that handle

the law knew me not: the rulers also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead. For pass over to the isles of Kittim, and see; and send unto Kedar, and consider diligently; and see if there hath been such a thing. Hath a nation changed their gods, which yet are no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Is Israel a servant? is he a homeborn slave? why is he become a prey? The young lions have roared upon him, and yelled: and they have made his land waste; his cities are burned up, without inhabitant. The children also of Noph and Tahpanhes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way? And now what hast thou to do in the way to Egypt, to drink the waters of Shihor? or what hast thou to do in the way to Assyria, to drink the waters of the River? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and a bitter, that thou hast forsaken the LORD

thy God, and that my fear is not in thee, saith the Lord, the LORD of hosts. For of old time thou hast broken thy yoke, and burst thy bands; and thou saidst, I will not serve; for upon every high hill and under every green tree thou didst bow thyself, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD. How canst thou say, I am not defiled, I have not gone after the Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind in her desire; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets; which say to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of

thy trouble: for according to the number of thy cities are thy gods, O Judah.

Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion. O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? or a land of thick darkness? wherefore say my people, We are broken loose; we will come no more unto thee? Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. How trimmest thou thy way to seek love! therefore even the wicked women hast thou taught thy ways. Also in thy skirts is found the blood of souls of the innocent poor: I have not found it at the place of breaking in, but upon all these. Yet thou saidst, I am innocent; surely his anger is turned away from me. Behold, I will enter into judgement with thee, because thou sayest, I have not sinned. Why gaddest thou about so much to change thy way? thou shalt be ashamed of Egypt also, as thou wast ashamed of Assyria. From him also shalt thou go forth, with thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? But thou

hast played the harlot with many lovers ; yet return again to me, saith the LORD. Lift up thine eyes unto the bare heights, and see ; where hast thou not been lien with ? By the ways hast thou sat for them, as an Arabian in the wilderness ; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain ; yet thou hadst a whore's forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto me, 'My father, thou art the guide of my youth?' 'Will he retain his anger for ever? will he keep it to the end?' Behold, thou hast spoken thus, but hast done evil things, and hast had thy way.

2

Moreover the LORD said unto me (in the days of Josiah the king), Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, She will return unto me ; but she returned not : and her treacherous sister Judah saw it. And I saw, when, for this very cause that backsliding Israel had committed adultery, I had put her away and given her a bill of divorcement, yet treacherous Judah her sister feared not ; but she also went and played the harlot. And it came to pass through the lightness of her whoredom, that the land was polluted,

and she committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not returned unto me with her whole heart, but feignedly, saith the LORD. And the LORD said unto me, Backsliding Israel hath shewn herself more righteous than treacherous Judah. Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; I will not look in anger upon you: for I am merciful, saith the LORD, I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. Return, O backsliding children, saith the LORD; for I am a husband unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD; neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart. In those days the house

of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, the goodliest heritage of the nations? and I said, Ye shall call me My father; and shall not turn away from following me. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

A voice is heard upon the bare heights, the weeping and the supplications of the children of Israel; for that they have perverted their way, they have forgotten the LORD their God.

THE LORD

Return, ye backsliding children, I will heal your backslidings.

THE PEOPLE

Behold, we are come unto thee; for thou art the LORD our God. Truly in vain is the help that is looked for from the hills, the tumult on the mountains: truly in the LORD our God is the salvation of Israel. But the shameful thing hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. Let us lie down in our shame, and let our confusion cover us: for we have sinned against the LORD our God, we and

our fathers, from our youth even unto this day: and we have not obeyed the voice of the LORD our God.

THE LORD

If thou wilt return, O Israel, saith the LORD, unto me shalt thou return: and if thou wilt put away thine abominations out of my sight, then shalt thou not be removed; and thou shalt swear, As the LORD liveth, in truth, in judgement, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3

For thus saith the LORD to the men of Judah and to Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings.

THE LORD

Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry aloud and say, Assemble yourselves, and let us go into the fenced cities. Set up a standard toward Zion: flee for safety, stay not: for I will bring evil from the north, and a great destruction. A lion is gone up from his thicket, and a destroyer

of nations; he is on his way, he is gone forth from his place; to make thy land desolate, that thy cities be laid waste, without inhabitant.

THE PEOPLE

For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

THE LORD

And it shall come to pass at that day, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

THE PROPHET

Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

A CRY TO JUDAH AND JERUSALEM

A hot wind from the bare heights in the wilderness toward the daughter of my people, not to fan, nor to cleanse.

THE LORD

A full wind from these shall come for me: now will I also utter judgements against them. Behold, he shall

come up as clouds, and his chariots shall be as the whirlwind: his horses are swifter than eagles.

THE PEOPLE

Woe unto us! for we are spoiled.

THE PROPHET

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thine evil thoughts lodge within thee?

A VOICE FROM DAN AND THE HILLS OF EPHRAIM

Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

THE LORD

As keepers of a field are they against her round about; because she hath been rebellious against me, saith the LORD. Thy way and thy doings have procured these things unto thee; this is thy wickedness; for it is bitter, for it reacheth unto thine heart.

THE PEOPLE

My bowels, my bowels! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace;

because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?

THE LORD

For my people is foolish, they know me not; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

4

VISION

I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and before his fierce anger.

THE LORD

The whole land shall be a desolation; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have

purposed it, and I have not repented, neither will I turn back from it.

Vision continued

The whole city fleeth for the noise of the horsemen and bowmen; they go into the thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein.

The Lord

And thou, when thou art spoiled, what wilt thou do? Though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, though thou enlargest thine eyes with paint, in vain dost thou make thyself fair; thy lovers despise thee, they seek thy life.

Vision continued

For I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth for breath, that spreadeth her hands, saying, Woe is me now! for my soul fainteth before the murderers.

5

The Lord

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that

seeketh truth; and I will pardon her. And though they say, As the LORD liveth; surely they swear falsely.

THE PROPHET

O LORD, do not thine eyes look upon truth? thou hast stricken them, but they were not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Then I said, Surely these are poor: they are foolish; for they know not the way of the LORD, nor the judgement of their God: I will get me unto the great men, and will speak unto them; for they know the way of the LORD, and the judgement of their God. But these with one accord have broken the yoke, and burst the bands.

THE LORD

Wherefore a lion out of the forest shall slay them, a wolf of the evenings shall spoil them, a leopard shall watch over their cities, every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased. How can I pardon thee? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they committed adultery, and assembled themselves in troops at the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbour's wife. Shall I not visit

for these things? saith the LORD: and shall not my soul be avenged on such a nation as this?

6

THE LORD (*to the Enemy*)

Go ye up upon her walls, and destroy; but make not a full end: take away her branches: for they are not the LORD'S.

THE LORD

For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. They have denied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: and the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the LORD, the God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees:

they shall beat down thy fenced cities, wherein thou trustest, with the sword. But even in those days, saith the LORD, I will not make a full end with you. And it shall come to pass, when ye shall say, Wherefore hath the LORD our God done all these things unto us? then shalt thou say unto them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

Declare ye this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it? and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it. But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in its season; that reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good from you. For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They

are waxen fat, they shine: yea, they overpass in deeds of wickedness: they plead not the cause, the cause of the fatherless, that they should prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

A Cry out of the North

Flee for safety, ye children of Benjamin, out of the midst of Jerusalem, and blow the trumpet in Tekoa, and raise up a signal on Beth-haccherem: for evil looketh forth from the north, and a great destruction.

The Lord

The comely and delicate one, the daughter of Zion, will I cut off. Shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place.

The Enemy

Prepare ye war against her; arise, and let us go up at noon.

THE PEOPLE

Woe unto us! for the day declineth, for the shadows of the evening are stretched out.

THE ENEMY

Arise, and let us go up by night, and let us destroy her palaces. For thus hath the LORD of hosts said, Hew ye down trees, and cast up a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

THE LORD

As a well casteth forth her waters, so she casteth forth her wickedness: violence and spoil is heard in her; before me continually is sickness and wounds. Be thou instructed, O Jerusalem, lest my soul be alienated from thee; lest I make thee a desolation, a land not inhabited.

7

THE LORD

Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: turn again thine hand as a grapegatherer into the baskets. To whom shall I speak and testify, that they may hear? behold, their ear

is uncircumcised, and they cannot hearken: behold, the word of the LORD is become unto them a reproach; they have no delight in it. Therefore I am full of the fury of the LORD; I am weary with holding in: pour it out upon the children in the street, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, their fields and their wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of my people lightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

Thus saith the LORD, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein. And I set watchmen over you, saying, Hearken to the sound of the trumpet; but they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people.

even the fruit of their thoughts, because they have not hearkened unto my words; and as for my law, they have rejected it. To what purpose cometh there to me frankincense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices pleasing unto me. Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people: and the fathers and the sons together shall stumble against them; the neighbour and his friend shall perish.

THE LORD

Thus saith the LORD, Behold, a people cometh from the north country; and a great nation shall be stirred up from the uttermost parts of the earth. They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea, and they ride upon horses; every one set in array, as a man to the battle, against thee, O daughter of Zion.

THE PEOPLE

We have heard the fame thereof; our hands wax feeble: anguish hath taken hold of us, and pangs as of a woman in travail. Go not forth into the field, nor walk by the way; for there is the sword of the enemy, and terror on every side. O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning,

as for an only son, most bitter lamentation; for the spoiler shall suddenly come upon us.

Epilogue (*to the Prophet*)

I have made thee a tower and a fortress among my people; that thou mayest know and try their way. They are all grievous revolters, going about with slanders; they are brass and iron: they all of them deal corruptly. The bellows blow fiercely; the lead is consumed of the fire: in vain do they go on refining; for the wicked are not plucked away. Refuse silver shall men call them, because the Lord hath rejected them.

Book II

MISCELLANEOUS DISCOURSES AND SENTENCES

i

The Temple of the LORD are these

The word that came to Jeremiah from the LORD, saying, Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel: Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying,

The temple of the LORD,
The temple of the LORD,
The temple of the LORD are these!

For if ye throughly amend your ways and your doings; if ye throughly execute judgement between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn

incense unto Baal, and walk after other gods whom ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith the LORD. But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: therefore will I do unto the house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the LORD; do they not provoke themselves, to the confusion of their own faces? Therefore thus saith

the Lord GOD: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Thus saith the LORD of hosts, the God of Israel: Add your burnt offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people: and walk ye in all the way that I command you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers.

And thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. And thou shalt say unto them, This is the nation that hath not hearkened to the voice of the LORD their God, nor received instruction: truth is perished, and is cut off from their mouth.

ii

Topheth

Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on the bare heights; for the LORD hath rejected and forsaken the generation of his wrath. For the children of Judah have done that which is evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to defile it. And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my mind. Therefore, behold, the days come, saith the LORD, that it shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter: for they shall bury in Topheth, till there be no place to bury. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall become a waste.

At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets,

and the bones of the inhabitants of Jerusalem, out of their graves: and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be chosen rather than life by all the residue that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

iii

The Hurt of the Daughter of my People

Thus saith the LORD: Shall men fall, and not rise up again? shall one turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repenteth him of his wickedness, saying, What have I done? every one turneth to his course, as a horse that rusheth headlong in the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the swallow and the crane observe the time of their coming; but my people know not the ordinance of the LORD. How

do ye say, We are wise, and the law of the LORD is with us? But, behold, the false pen of the scribes hath wrought falsely. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD: and what manner of wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall possess them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. And they have healed the hurt of the daughter of my people lightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD. I will utterly consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

THE PEOPLE

Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD. We looked for peace, but no good came; and for a time of healing, and behold dismay! The snorting of his

horses is heard from Dan: at the sound of the neighing of his strong ones the whole land trembleth; for they are come, and have devoured the land and all that is in it; the city and those that dwell therein.

THE LORD

For, behold, I will send serpents, basilisks, among you, which will not be charmed; and they shall bite you, saith the LORD.

THE PROPHET

Oh that I could comfort myself against sorrow! my heart is faint within me. Behold, the voice of the cry of the daughter of my people from a land that is very far off—

THE PEOPLE

Is not the LORD in Zion? is not her King in her?

THE LORD

Why have they provoked me to anger with their graven images, and with strange vanities?

THE PEOPLE

The harvest is past, the summer is ended, and we are not saved!

THE PROPHET

For the hurt of the daughter of my people am I hurt: I am black; astonishment hath taken hold on me. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered? Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongue as it were their bow for falsehood; and they are grown strong in the land, but not for truth.

THE LORD

For they proceed from evil to evil, and they know not me, saith the LORD. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will go about with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies; they weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD. Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how else should I do,

because of the daughter of my people? Their tongue is a deadly arrow; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him. Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

iv

A Lamentation for the Land

THE PROPHET

For the mountains will I take up a weeping and wailing, and for the pastures of the wilderness a lamentation, because they are burned up, so that none passeth through; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled, they are gone.

THE LORD

And I will make Jerusalem heaps, a dwelling place of jackals; and I will make the cities of Judah a desolation, without inhabitant.

THE PROPHET

Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken,

that he may declare it? wherefore is the land perished and burned up like a wilderness, so that none passeth through?

THE LORD

Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the stubbornness of their own heart, and after the Baalim, which their fathers taught them: therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the nations, whom neither they nor their fathers have known: and I will send the sword after them, till I have consumed them.

V

The Mourning Women

Thus saith the LORD of hosts: Consider ye, and call for the mourning women, that they may come; and send for the cunning women, that they may come: 'and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.' For a voice of wailing is heard out of Zion:

'How are we spoiled!
'We are greatly confounded,
'Because we have forsaken the land,
'Because they have cast down our dwellings.'

Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth; and teach your daughters wailing, and every one her neighbour lamentation.

'For death is come up into our windows,
'It is entered into our palaces;
'To cut off the children from without,
'And the young men from the streets.'

Speak, Thus saith the LORD: The carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

vi

Sentences

Thus saith the LORD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth, and knoweth me, that I am the LORD which exercise lovingkindness,

judgement, and righteousness, in the earth: for in these things I delight, saith the LORD.

* * *

Behold, the days come, saith the LORD, that I will punish all them which are circumcised in their uncircumcision; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that have the corners of their hair polled, that dwell in the wilderness: for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart.

vii

Sentences on Idolatry

Hear ye the word which the LORD speaketh unto you, O house of Israel; thus saith the LORD: Learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them. For the customs of the peoples are vanity: for one cutteth a tree out of the forest, the work of the hands of the workman with the axe; they deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are like a palm tree, of turned work, and speak not: they must needs be borne, because they cannot go.

Be not afraid of them; for they cannot do evil, neither is it in them to do good.

* * *

There is none like unto thee, O LORD; thou art great, and thy name is great in might. Who would not fear thee, O King of the nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto thee, but they are together brutish and foolish.

* * *

The instruction of idols, it is but a stock. There is silver beaten into plates which is brought from Tarshish, and gold from Uphaz, the work of the artificer and of the hands of the goldsmith; blue and purple for their clothing; they are all the work of cunning men. But the LORD is the true God; he is the living God, and an everlasting king: at his wrath the earth trembleth, and the nations are not able to abide his indignation.

* * *

Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens.*

* This sentence is in Aramaic dialect.

He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens: when he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries. Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of their visitation they shall perish. The portion of Jacob is not like these; for He is the former of all things; and Israel is the tribe of his inheritance: the LORD of hosts is his name.

viii

A Panic

THE LORD

Gather up thy wares out of the land, O thou that abidest in the siege. For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this time, and will distress them, that they may feel it.

THE PEOPLE

Woe is me for my hurt! my wound is grievous: but I said, Truly this is my grief, and I must bear it. My tent is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

THE LORD

For the shepherds are become brutish, and have not inquired of the LORD: therefore they have not prospered, and all their flocks are scattered.

A VOICE

The voice of a rumour, behold it cometh, and a great commotion out of the north country, to make the cities of Judah a desolation, a dwelling place of jackals.

THE PEOPLE

O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O LORD, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have devoured Jacob, yea, they have devoured him and consumed him, and have laid waste his habitation.

BOOK III

PROPHECIES OF THE MISSIONARY JOURNEY

i

The Commission to preach the Covenant

The word that came to Jeremiah from the LORD, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; and say thou unto them, Thus saith the LORD, the God of Israel: Cursed be the man that heareth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: that I may establish the oath which I sware unto your fathers, to give them a land flowing with milk and honey, as at this day.

Then answered I, and said, Amen, O LORD.

And the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked

every one in the stubbornness of their evil heart: therefore I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

ii

Judah's Rejection of the Covenant

And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they are gone after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith the LORD: Behold, I will bring evil upon them, which they shall not be able to escape; and they shall cry unto me, but I will not hearken unto them. Then shall the cities of Judah and the inhabitants of Jerusalem go and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. For according to the number of thy cities are thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to the shameful thing, even altars to burn incense unto Baal. Therefore pray not thou for this people, neither lift up cry nor prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. The LORD called thy name, A green olive tree, fair with goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the LORD of hosts, that planted thee, hath pronounced evil against thee, because of the evil of the house of Israel and of the house of Judah, which they have wrought for themselves in provoking me to anger by offering incense unto Baal.

iii

The Conspiracy of Anathoth

1

And the LORD gave me knowledge of it, and I knew it: then thou shewedst me their doings. But I was like a gentle lamb that is led to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my

cause. Therefore thus saith the LORD concerning the men of Anathoth, that seek thy life, saying, Thou shalt not prophesy in the name of the LORD, that thou die not by our hand; therefore thus saith the LORD of hosts: Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine; and there shall be no remnant unto them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

2

THE PROPHET

Righteous art thou, O LORD, when I plead with thee: yet would I reason the cause with thee: wherefore doth the way of the wicked prosper? wherefore are all they at ease that deal very treacherously? Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. But thou, O LORD, knowest me; thou seest me, and triest mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of the whole country wither? for the wickedness of them that dwell therein, the beasts are consumed, and the birds; because they said, He shall not see our latter end.

THE LORD

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and though in a land of peace thou art secure, yet how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; even they have cried aloud after thee: believe them not, though they speak fair words unto thee.

iv

Sentences

I have forsaken mine house, I have cast off mine heritage; I have given the dearly beloved of my soul into the hands of her enemies.

* * *

Mine heritage is become unto me as a lion in the forest: she hath uttered her voice against me; therefore I have hated her.

* * *

Is mine heritage unto me as a speckled bird of prey? are the birds of prey against her round about?

Go ye, assemble all the beasts of the field, bring them to devour. Many shepherds have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it a desolation; it mourneth unto me, being desolate; the whole land is made desolate, because no man layeth it to heart.

* * *

Spoilers are come upon all the bare heights in the wilderness: for the sword of the LORD devoureth from the one end of the land even to the other end of the land: no flesh hath peace.

* * *

They have sown wheat, and have reaped thorns; they have put themselves to pain, and profit nothing: and ye shall be ashamed of your fruits, because of the fierce anger of the LORD.

V

The LORD and his Evil Neighbours

Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them up from off their land, and will pluck up the house of Judah from

among them. And it shall come to pass, after that I have plucked them up, I will return and have compassion on them; and I will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, As the LORD liveth; even as they taught my people to swear by Baal; then shall they be built up in the midst of my people. But if they will not hear, then will I pluck up that nation, plucking up and destroying it, saith the LORD.

vi

Emblems of the Girdle and the Bottle

Thus said the LORD unto me, Go, and buy thee a linen girdle, and put it upon thy loins, and put it not in water. So I bought a girdle according to the word of the LORD, and put it upon my loins. And the word of the LORD came unto me the second time, saying, Take the girdle that thou hast bought, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as the LORD commanded me. And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide

there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. Then the word of the LORD came unto me, saying, Thus saith the LORD: After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which walk in the stubbornness of their heart, and are gone after other gods to serve them, and to worship them, shall even be as this girdle, which is profitable for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

Therefore thou shalt speak unto them this word: Thus saith the LORD, the God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the LORD: Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have compassion, that I should not destroy them.

Hear ye, and give ear; be not proud: for the LORD hath spoken. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains; and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret for your pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is taken captive.

Say thou unto the king and to the queen-mother, Humble yourselves, sit down: for your headtires are come down, even the crown of your glory. The cities of the South are shut up, and there is none to open them: Judah is carried away captive all of it; it is wholly carried away captive. Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? What wilt thou say, when he shall set thy friends over thee as head, seeing thou thyself hast instructed them against thee? shall not sorrows take hold of thee, as of a woman in travail? And if thou say in thine heart, Wherefore are these things come upon me? for the greatness of thine iniquity are thy skirts discovered, and thy heels suffer violence.

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. Therefore will I scatter them, as the stubble that passeth away, by the wind of the wilderness. This is thy lot, the portion measured unto thee from me, saith the

LORD; because thou hast forgotten me, and trusted in falsehood. Therefore will I also discover thy skirts upon thy face, and thy shame shall appear. I have seen thine abominations, even thine adulteries, and thy neighings, the lewdness of thy whoredom, on the hills in the field. Woe unto thee, O Jerusalem! thou wilt not be made clean; how long shall it yet be?

58

Book IV

THE DROUGHT AND OTHER PROPHECIES

i

A Rhapsody of the Drought

Judah mourneth, and the gates thereof languish; they sit in black upon the ground; and the cry of Jerusalem is gone up.

And their nobles send their little ones to the waters: they come to the pits, and find no water; they return with their vessels empty: they are ashamed and confounded, and cover their heads.

Because of the ground which is chapt, for that no rain hath been in the land, the plowmen are ashamed, they cover their heads.

Yea, the hind also in the field calveth, and forsaketh her young, because there is no grass. And the wild asses stand on the bare heights, they pant for air like jackals; their eyes fail, because there is no herbage.

Repentant Israel

Though our iniquities testify against us, work thou for thy name's sake, O Lord: for our backslidings are many; we have sinned against thee. O thou hope of Israel, the saviour thereof in the time of trouble, why shouldest thou

be as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

THE PROPHET

Thus saith the LORD unto this people, Even so have they loved to wander; they have not refrained their feet: therefore the LORD doth not accept them; now will he remember their iniquity, and visit their sins.

THE LORD (*to the Prophet*)

Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

THE PROPHET

Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

THE LORD

The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake I unto

them: they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. And thou shalt say this word unto them, 'Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous wound. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! for both the prophet and the priest go about in the land and have no knowledge.'

REPENTANT ISRAEL

Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? We looked for peace, but no good came; and for a time of healing, and behold dismay! We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee. Do not abhor us, for

thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the heathen that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee; for thou hast made all these things.

THE LORD (*to the Prophet*)

Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. And it shall come to pass, when they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for captivity, to captivity. And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and to destroy. And I will cause them to be tossed to and fro among all the kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall turn aside to ask of thy welfare? Thou hast rejected me, saith the LORD, thou art gone backward: therefore have I stretched out my hand against thee, and destroyed thee; I am weary

with repenting. And I have fanned them with a fan in the gates of the land; I have bereaved them of children, I have destroyed my people; they have not returned from their ways. Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused anguish and terrors to fall upon her suddenly. She that hath borne seven languisheth; she hath given up the ghost; her sun is gone down while it was yet day; she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

THE PROPHET

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have not lent on usury, neither have men lent to me on usury; yet every one of them doth curse me.

THE LORD (*to the Prophet*)

Verily I will strengthen thee for good; verily I will cause the enemy to make supplication unto thee in the time of evil and in the time of affliction.

THE LORD (*to the People*)

Can one break iron, even iron from the north, and brass? Thy substance and thy treasures will I give for a spoil

without price, and that for all thy sins, even in all thy borders. And I will make thee to serve thine enemies in a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

Repentant Israel

O Lord, thou knowest: remember me, and visit me, and avenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered reproach. Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of them that make merry, nor rejoiced: I sat alone because of thy hand; for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou indeed be unto me as a deceitful brook, as waters that fail?

The Lord

Therefore thus saith the Lord: If thou return, then will I bring thee again, that thou mayest stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: they shall return unto thee, but thou shalt not return unto them.

EPILOGUE (*to the Prophet*)

And I will make thee unto this people a fenced brasen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

ii

The Doom of the Land

The word of the LORD came also unto me, saying: Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land: They shall die of grievous deaths; they shall not be lamented, neither shall they be buried; they shall be as dung upon the face of the ground: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. For thus saith the LORD, Enter not into the house of mourning, neither go to lament, neither be-

moan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness, and tender mercies. Both great and small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: neither shall men break bread for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. And thou shalt not go into the house of feasting to sit with them, to eat and to drink. For thus saith the LORD of hosts, the God of Israel: Behold, I will cause to cease out of this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God? then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; and ye have done evil more than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so that ye hearken not unto me: therefore will I cast you forth out of this land into the land that ye have not known,

neither ye nor your fathers; and there shall ye serve other gods day and night; for I will shew you no favour.

Therefore, behold, the days come, saith the LORD, that it shall no more be said, As the LORD liveth, that brought up the children of Israel out of the land of Egypt; but, As the LORD liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity concealed from mine eyes. And first I will recompense their iniquity and their sin double; because they have polluted my land with the carcases of their detestable things, and have filled mine inheritance with their abominations.

THE PROPHET

O LORD, my strength, and my strong hold, and my refuge in the day of affliction, unto thee shall the nations come from the ends of the earth, and shall say, Our fathers have inherited nought but lies, even vanity and things wherein there is no profit. Shall a man make unto himself gods, which yet are no gods?

THE LORD

Therefore, behold, I will cause them to know, this once will I cause them to know mine hand and my might; and they shall know that my name is Jehovah.

iii

Sentences

The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; whilst their children remember their altars and their Asherim by the green trees upon the high hills.

* * *

O my mountain in the field, I will give thy substance and all thy treasures for a spoil, and thy high places, because of sin, throughout all thy borders. And thou, even of thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger which shall burn for ever.

* * *

Thus saith the LORD: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited.

Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

* *
*

The heart is deceitful above all things, and it is desperately sick: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings.

* *
*

As the partridge that gathereth young which she hath not brought forth, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool.

* *
*

A glorious throne, set on high from the beginning, is the place of our sanctuary. O LORD, the hope of Israel, all that forsake thee shall be ashamed.

* * *

They that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

iv

A Prayer under Persecution

Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise. Behold, they say unto me, Where is the word of the LORD? let it come now. As for me, I have not hastened from being a shepherd after thee; neither have I desired the woeful day; thou knowest: that which came out of my lips was before thy face. Be not a terror unto me: thou art my refuge in the day of evil. Let them be ashamed that persecute me, but let not me be ashamed; let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

V

The Sabbath

Thus said the LORD unto me: Go, and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; thus saith the LORD: Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work: but hallow ye the sabbath day, as I commanded your fathers; but they hearkened not, neither inclined their ear, but made their neck stiff, that they might not hear, and might not receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but to hallow the sabbath day, to do no work therein; then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places round

about Jerusalem, and from the land of Benjamin, and from the lowland, and from the mountains, and from the South, bringing burnt offerings, and sacrifices, and oblations, and frankincense, and bringing sacrifices of thanksgiving, unto the house of the LORD. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

BOOK V

DISCOURSES FOUNDED ON POTTERY

i

Clay in the Hand of the Potter

The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought his work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would

benefit them. Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD: Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and amend your ways and your doings. But they say, There is no hope: for we will walk after our own devices, and we will do every one after the stubbornness of his evil heart.

Therefore thus saith the LORD: Ask ye now among the nations, who hath heard such things; the virgin of Israel hath done a very horrible thing. Shall the snow of Lebanon fail from the rock of the field? or shall the cold waters that flow down from afar be dried up? For my people hath forgotten me, they have burned incense to vanity; and they have caused them to stumble in their ways, in the ancient paths, to walk in bypaths, in a way not cast up; to make their land an astonishment, and a perpetual hissing; every one that passeth thereby shall be astonished, and shake his head. I will scatter them as with an east wind before the enemy; I will look upon their back, and not their face, in the day of their calamity.

*

Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet.

Come, and let us smite him with the tongue, and let us not give heed to any of his words.

Give heed to me, O LORD, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember how I stood before thee to speak good for them, to turn away thy fury from them. Therefore deliver up their children to the famine, and give them over to the power of the sword; and let their wives become childless, and widows; and let their men be slain of death, and their young men smitten of the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet. Yet, LORD, thou knowest all their counsel against me to slay me; forgive not their iniquity, neither blot out their sin from thy sight: but let them be overthrown before thee; deal thou with them in the time of thine anger.

ii

The Potter's Bottle

Thus said the LORD, Go, and buy a potter's earthen bottle, and take of the elders of the people, and of the elders of the priests; and go forth unto the valley of the son of

Hinnom, which is by the entry of the gate of Potsherds, and proclaim there the words that I shall tell thee; and say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; thus saith the LORD of hosts, the God of Israel: Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom they knew not, they and their fathers and the kings of Judah; and have filled this place with the blood of innocents; and have built the high places of Baal, to burn their sons in the fire for burnt offerings unto Baal; which I commanded not, nor spake it, neither came it into my mind: therefore, behold, the days come, saith the LORD, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their life: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city an astonishment, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and in the straitness, wherewith their

enemies, and they that seek their life, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the LORD of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury in Topheth, till there be no place to bury. Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, even making this city as Topheth: and the houses of Jerusalem, and the houses of the kings of Judah, which are defiled, shall be as the place of Topheth, even all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

Then came Jeremiah from Topheth, whither the LORD had sent him to prophesy; and he stood in the court of the LORD'S house, and said to all the people: Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it; because they have made their neck stiff, that they might not hear my words.

Now Pashhur the son of Immer the priest, who was chief officer in the house of the LORD, heard Jeremiah prophesying these things. Then Pashhur smote Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which was in the house of the LORD. And it came to pass on the morrow, that Pashhur

brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashhur, but 'Magor-missabib.' For thus saith the LORD, Behold, I will make thee 'a terror to thyself, and to all thy friends': and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon, and shall slay them with the sword. Moreover I will give all the riches of this city, and all the gains thereof, and all the precious things thereof, yea, all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashhur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied falsely.

iii

Meditations under Persecution

1

O LORD, thou hast enticed me, and I was enticed: thou art stronger than I, and hast prevailed: I am become a laughing-stock all the day, every one mocketh me. For

as often as I speak, I cry out: I cry, Violence and spoil: because the word of the LORD is made a reproach unto me, and a derision, all the day. And if I say, I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain. For I have heard the defaming of many, terror on every side. 'Denounce, and we will denounce him,' say all my familiar friends, they that watch for my halting; peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. But the LORD is with me as a mighty one and a terrible: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed, because they have not dealt wisely, even with an everlasting dishonour which shall never be forgotten. But, O LORD of hosts, that triest the righteous, that seest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause.

Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the needy from the hand of evil-doers.

2

Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child

is born unto thee; making him very glad. And let that man be as the cities which the LORD overthrew, and repented not: and let him hear a cry in the morning, and shouting at noontide; because he slew me not from the womb; and so my mother should have been my grave, and her womb always great. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

84

BOOK VI

PROPHECIES FOR RULERS

i

On the Approach of Nebuchadrezzar

The word which came unto Jeremiah from the LORD, *when king Zedekiah sent unto him Pashhur the son of Malchiah, and Zephaniah the son of Maaseiah the priest, saying, Inquire, I pray thee, of the* LORD *for us; for Nebuchadrezzar king of Babylon maketh war against us: peradventure the* LORD *will deal with us according to all his wondrous works, that he may go up from us. Then said Jeremiah unto them:*

Thus shall ye say to Zedekiah, Thus saith the LORD, the God of Israel: Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans which besiege you, without the walls, and I will gather them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants,

and the people, even such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy. And unto this people thou shalt say, Thus saith the LORD: Behold, I set before you the way of life and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth away to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face upon this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

ii

A Warning to the Royal House

And touching the house of the king of Judah, hear ye the word of the LORD: O house of David, thus saith the LORD, Execute judgement in the morning, and deliver the spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings. Behold, I am against thee, O

inhabitant of the valley, and of the rock of the plain, saith the LORD; ye which say, Who shall come down against us? or who shall enter into our habitations? and I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in her forest, and it shall devour all that is round about her.

iii

An Appeal to the Royal House

Thus said the LORD, Go down to the house of the king of Judah, and speak there this word, and say: Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates. Thus saith the LORD: Execute ye judgement and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation. For thus saith the LORD concern-

ing the house of the king of Judah: Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? Then they shall answer, Because they forsook the covenant of the LORD their God, and worshipped other gods, and served them.

iv

On Shallum

Weep ye not for the dead, neither bemoan him:
But weep sore for him that goeth away;
For he shall return no more,
Nor see his native country.

For thus saith the LORD touching Shallum the son of Josiah, king of Judah, which reigned instead of Josiah his father, which went forth out of this place: He shall not return thither any more; but in the place whither they have led him captive, there shall he die, and he shall see this land no more.

V

On Jehoiakim

Woe unto him that buildeth his house by unrighteousness,
And his chambers by injustice;
That useth his neighbour's service without wages,
And giveth him not his hire;

That saith, I will build me a wide house and spacious chambers,
And cutteth him out windows;
And it is cieled with cedar,
And painted with vermilion.

Shalt thou reign, because thou strivest to excel in cedar? did not thy father eat and drink, and do judgement and justice? then it was well with him. He judged the cause of the poor and needy; then it was well. Was not this to know me? saith the LORD. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. Therefore thus saith the LORD concerning Jehoiakim the son of Josiah, king of Judah: They shall not lament for him, Ah my brother! or, Ah sister! they shall not lament for him, Ah lord! or, Ah his glory! He shall

be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

vi

On Coniah

Go up to Lebanon, and cry;
And lift up thy voice in Bashan:
And cry from Abarim;
For all thy lovers are destroyed.

I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice. The wind shall feed all thy shepherds, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

O inhabitant of Lebanon,
That makest thy nest in the cedars,
How greatly to be pitied shalt thou be when pangs
come upon thee,
The pain as of a woman in travail!

As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand,

yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them of whom thou art afraid, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto their soul longeth to return, thither shall they not return.

Is this man Coniah a despised broken vessel?
Is he a vessel wherein is no pleasure?
Wherefore are they cast out, he and his seed,
And are cast into the land which they know not?

O earth, earth, earth, hear the word of the LORD. Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

vii

Sentences

Woe unto the shepherds that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD, the God of Israel, against the shepherds that feed my people: Ye have scattered my flock, and

driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall any be lacking, saith the LORD.

* * *

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgement and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The LORD is our righteousness.

* * *

Therefore, behold, the days come, saith the LORD, that they shall no more say, As the LORD liveth, which brought up the children of Israel out of the land of Egypt; but, As the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land.

viii

On False Prophets

Mine heart within me is broken, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome; because of the LORD, and because of his holy words. For the land is full of adulterers; for because of swearing the land mourneth; the pastures of the wilderness are dried up; and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD. Wherefore their way shall be unto them as slippery places in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD. And I have seen folly in the prophets of Samaria; they prophesied by Baal, and caused my people Israel to err. In the prophets of Jerusalem also I have seen an horrible thing; they commit adultery, and walk in lies, and they strengthen the hands of evil-doers, that none doth return from his wickedness: they are all of them become unto me as Sodom, and the inhabitants thereof as Gomorrah.

Therefore thus saith the LORD of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets

of Jerusalem is profaneness gone forth into all the land. Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you; they teach you vanity: they speak a vision of their own heart, and not out of the mouth of the LORD. They say continually unto them that despise me, The LORD hath said, Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart they say, No evil shall come upon you. For who hath stood in the council of the LORD, that he should perceive and hear his word? who hath marked my word, and heard it? Behold, the tempest of the LORD, even his fury, is gone forth, yea, a whirling tempest: it shall burst upon the head of the wicked. The anger of the LORD shall not return, until he have executed, and till he have performed the intents of his heart: in the latter days ye shall understand it perfectly. I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied. But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings. Am I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that

prophesy lies; even the prophets of the deceit of their own heart? which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers forgat my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith the LORD. Is not my word like as fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy lying dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither shall they profit this people at all, saith the LORD. And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? then shalt thou say unto them, What 'burden'! I will cast you off, saith the LORD. And as for the prophet, and the priest, and the people, that shall say, The 'burden' of the LORD, I will even punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken? And the 'burden' of the LORD shall ye mention no more: for every man's own word shall

be his 'burden'; for ye have perverted the words of the living God, of the LORD of hosts our God. Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken? But if ye say, The 'burden' of the LORD; therefore thus saith the LORD: Because ye say this word, The 'burden' of the LORD, and I have sent unto you, saying, Ye shall not say, The 'burden' of the LORD; therefore, behold, I will utterly forget you, and I will cast you off, and the city that I gave unto you and to your fathers, away from my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

Book VII

OCCASIONAL AND CONTROVERSIAL PROPHECIES

i

Emblem of the Figs

The LORD shewed me, and, behold, two baskets of figs set before the temple of the LORD; after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, like the figs that are first ripe: and the other basket had very bad figs, which could not be eaten, they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad. And the word of the LORD came unto me, saying, Thus saith the LORD, the God of Israel: Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the LORD: and they shall be my people,

and I will be their God: for they shall return unto me with their whole heart. And as the bad figs, which cannot be eaten, they are so bad; surely thus saith the LORD, So will I give up Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: I will even give them up to be tossed to and fro among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

ii

The Cup of the LORD'S Fury

The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah, king of Judah; the same was the first year of Nebuchadrezzar king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying:

From the thirteenth year of Josiah the son of Amon, king of Judah, even unto this day, these three and twenty years, the word of the LORD hath come unto me, and I

have spoken unto you, rising up early and speaking; but ye have not hearkened. And the LORD hath sent unto you all his servants the prophets, rising up early and sending them; but ye have not hearkened, nor inclined your ear to hear; saying, Return ye now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers, from of old and even for evermore: and go not after other gods to serve them, and to worship them, and provoke me not to anger with the work of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the work of your hands to your own hurt. Therefore thus saith the LORD of hosts: Because ye have not heard my words, behold, I will send and take all the families of the north, saith the LORD, and I will send unto Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass,

when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans; and I will make it desolate for ever. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them, even of them: and I will recompense them according to their deeds, and according to the work of their hands.

For thus saith the LORD, the God of Israel, unto me: Take the cup of the wine of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me: Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod; Edom, and Moab, and the children of Ammon; and all the kings of Tyre, and all the kings of Zidon, and the kings of the isle which is beyond

the sea: Dedan, and Tema, and Buz, and all that have the corners of their hair polled; and all the kings of Arabia, and all the kings of the mingled people that dwell in the wilderness; and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes; and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. And thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts: Ye shall surely drink. For, lo, I begin to work evil at the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts. Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar against his fold; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the end of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; as for the wicked, he will give them to the sword, saith the LORD.

Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground. Howl, ye shepherds, and cry; and wallow yourselves in ashes, ye principal of the flock: for the days of your slaughter are fully come, and I will break you in pieces, and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and the howling of the principal of the flock! for the LORD layeth waste their pasture. And the peaceable folds are brought to silence because of the fierce anger of the LORD. He hath forsaken his covert, as the lion: for their land is become an astonishment because of the fierceness of the oppressing sword, and because of his fierce anger.

iii

Controversy over the Destruction of the Temple

In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from the LORD, saying, Thus saith the LORD: Stand in the court of the

LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; keep not back a word. It may be they will hearken, and turn every man from his evil way; that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them, Thus saith the LORD: if ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I send unto you, even rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. And it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people laid hold on him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered unto Jeremiah in the house of the LORD.

And when the princes of Judah heard these things, they came up from the king's house unto the house of the LORD; and they sat in the entry of the new gate of the

LORD's house. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears. Then spake Jeremiah unto all the princes and to all the people, saying: The LORD sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you. But as for me, behold, I am in your hand: do with me as is good and right in your eyes. Only know ye for certain that, if ye put me to death, ye shall bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears. Then said the princes and all the people unto the priests and to the prophets: This man is not worthy of death; for he hath spoken to us in the name of the LORD our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micaiah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spake to all the people of Judah, saying, 'Thus saith the LORD of hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.' Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD,

and intreat the favour of the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus should we commit great evil against our own souls.

And there was also a man that prophesied in the name of the LORD, Uriah the son of Shemaiah of Kiriath-jearim; and he prophesied against this city and against this land according to all the words of Jeremiah: and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid, and fled, and went into Egypt: and Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him, into Egypt: and they fetched forth Uriah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people. But the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

iv

The Prophecy of the Yoke

In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word unto Jeremiah from the LORD, saying, Thus saith the LORD to me: Make thee

bands and bars, and put them upon thy neck; and send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and give them a charge unto their masters, saying, Thus saith the LORD of hosts, the God of Israel: Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seemeth right unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field also have I given him to serve him. And all the nations shall serve him, and his son, and his son's son, until the time of his own land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. But as for you, hearken ye not to your prophets, nor to your diviners, nor to your dreams, nor to your soothsayers, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie

unto you, to remove you far from your land; and that I should drive you out and ye should perish. But the nation that shall bring their neck under the yoke of the king of Babylon, and serve him, that nation will I let remain in their own land, saith the LORD; and they shall till it, and dwell therein.

And I spake to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken concerning the nation that will not serve the king of Babylon? And hearken not unto the words of the prophets that speak unto you saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you. For I have not sent them, saith the LORD, but they prophesy falsely in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you. Also I spake to the priests and to all this people, saying, Thus saith the LORD: Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live: wherefore should this city become a desolation? But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of

hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that are left in this city, which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem: They shall be carried to Babylon, and there shall they be, until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, that Hananiah the son of Azzur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying, Thus speaketh the LORD of hosts, the God of Israel, saying: I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the LORD'S house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim, king of Judah, with

all the captives of Judah, that went to Babylon, saith the LORD: for I will break the yoke of the king of Babylon. Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD'S house, and all them of the captivity, from Babylon unto this place. Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people: The prophets that have been before me and before thee of old prophesied against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him. Then Hananiah the prophet took the bar from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the LORD: Even so will I break the yoke of Nebuchadnezzar king of Babylon within two full years from off the neck of all the nations. And the prophet Jeremiah went his way.

Then the word of the LORD came unto Jeremiah, after that Hananiah the prophet had broken the bar from off the neck of the prophet Jeremiah, saying, Go, and tell

Hananiah, saying, Thus saith the LORD: Thou hast broken the bars of wood; but thou shalt make in their stead bars of iron. For thus saith the LORD of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the LORD hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the LORD, Behold, I will send thee away from off the face of the earth: this year thou shalt die, because thou hast spoken rebellion against the LORD. So Hananiah the prophet died the same year in the seventh month.

V

Epistle to the Elders of the Captivity

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders of the captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon: (after that Jeconiah the king, and the queen-mother, and the eunuchs, and the princes of Judah and Jerusalem, and the craftsmen, and

the smiths, were departed from Jerusalem;) by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying:

Thus saith the LORD of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon: Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the LORD for it: for in the peace thereof shall ye have peace. For thus saith the LORD of hosts, the God of Israel: Let not your prophets that be in the midst of you, and your diviners, deceive you, neither hearken ye to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the LORD. For thus saith the LORD, After seventy years be accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and ye shall go and pray unto

me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD, and I will turn again your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again unto the place whence I caused you to be carried away captive. For ye have said, The LORD hath raised us up prophets in Babylon. For thus saith the LORD concerning the king that sitteth upon the throne of David, and concerning all the people that dwell in this city, your brethren that are not gone forth with you into captivity; thus saith the LORD of hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so bad. And I will pursue after them with the sword, with the famine, and with the pestilence, and will deliver them to be tossed to and fro among all the kingdoms of the earth, to be an execration, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: because they have not hearkened to my words, saith the LORD, wherewith I sent unto them my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD. Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent away from Jerusalem to Babylon.

Thus saith the LORD of hosts, the God of Israel, con-

cerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; and of them shall be taken up a curse by all the captives of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire: because they have wrought folly in Israel, and have committed adultery with their neighbours' wives, and have spoken words in my name falsely, which I commanded them not; and I am he that knoweth, and am witness, saith the LORD.

And concerning Shemaiah the Nehelamite thou shalt speak, saying, Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thine own name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, *The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in the stocks and in shackles. Now therefore, why hast thou not rebuked Jeremiah of Anathoth, which maketh himself a prophet to you, forasmuch as he hath sent unto us in Babylon, saying, The captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them?* and Zephaniah the priest read this letter in the ears

of Jeremiah the prophet: then came the word of the LORD unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite: Because that Shemaiah hath prophesied unto you, and I sent him not, and he hath caused you to trust in a lie; therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among this people, neither shall he behold the good that I will do unto my people, saith the LORD: because he hath spoken rebellion against the LORD.

Book VIII

PROPHECIES OF THE RESTORATION

PREFACE

The word that came to Jeremiah from the LORD, *saying, Thus speaketh the* LORD, *the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the* LORD, *that I will turn again the captivity of my people Israel and Judah, saith the* LORD: *and I will cause them to return to the land that I gave to their fathers, and they shall possess it.*

And these are the words that the LORD *spake concerning Israel and concerning Judah.*

i

The Restoration of Judah

For thus saith the LORD: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

And it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bands; and strangers shall no more serve themselves of him: but they shall serve the LORD their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O Jacob my servant, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I

will not make a full end of thee; but I will correct thee with judgement, and will in no wise leave thee unpunished.

For thus saith the LORD, Thy hurt is incurable, and thy wound grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one; for the greatness of thine iniquity, because thy sins were increased. Why criest thou for thy hurt? thy pain is incurable: for the greatness of thine iniquity, because thy sins were increased, I have done these things unto thee.

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they have called thee an outcast, saying, It is Zion, whom no man seeketh after. Thus saith the LORD: Behold, I will turn again the captivity of Jacob's tents, and have compassion on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as afore-

time, and their congregation shall be established before me, and I will punish all that oppress them. And their prince shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is he that hath had boldness to approach unto me? saith the LORD. And ye shall be my people, and I will be your God.

ii

The Restoration of Israel

Behold, the tempest of the LORD, even his fury, is gone forth, a sweeping tempest: it shall burst upon the head of the wicked. The fierce anger of the LORD shall not return, until he have executed, and till he have performed the intents of his heart: in the latter days ye shall understand it.

At that time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The LORD appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again will I build thee, and thou shalt be built, O virgin

of Israel: again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Again shalt thou plant vineyards upon the mountains of Samaria: the planters shall plant, and shall enjoy the fruit thereof. For there shall be a day, that the watchmen upon the hills of Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD, Sing with gladness for Jacob, and shout for the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall they return hither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Hear the word of the LORD, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath ransomed Jacob, and redeemed him from the hand of him that was stronger than he. And they shall come and sing in the height of Zion, and shall flow together unto the goodness of the LORD, to the corn, and to the wine, and to the oil, and to the young of

the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, and the young men and the old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

Thus saith the LORD: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not.

Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope for thy latter end, saith the LORD; and thy children shall come again to their own border.

I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a calf unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Is Ephraim my dear son? is he a pleasant child? for as

often as I speak against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

iii

Sentences

Set thee up waymarks, make thee guide-posts: set thine heart toward the highway, even the way by which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go hither and thither, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall encompass a man.

* *
*

Thus saith the LORD of hosts, the God of Israel: Yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity: The LORD bless thee, O habitation of justice, O mountain of holiness. And Judah and all the cities thereof shall dwell therein together; the husbandmen, and they that go about with flocks. For I have satiated the weary soul, and every sorrowful soul have I replenished. Upon this I awaked, and beheld; and my sleep was sweet unto me.

Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the LORD.

* *
*

In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge.

* *
*

The New Covenant

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. But this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more

every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and their sin will I remember no more.

* *
*

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which stirreth up the sea, that the waves thereof roar; the LORD of hosts is his name: If these ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith the LORD.

* *
*

Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananel unto the gate of the corner. And the measuring line shall yet go out straight onward unto the hill Gareb, and shall turn about unto Goah. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

Book IX

INCIDENTAL AND HISTORICAL PROPHECIES

i

The Anathoth Estate

The word that came to Jeremiah from the LORD *in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.*

Now at that time the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the guard, which was in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, 'Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper?'

And Jeremiah said, The word of the LORD came unto me, saying: Behold, Hanamel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that

is in Anathoth: for the right of redemption is thine to buy it. So Hanamel mine uncle's son came to me in the court of the guard according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD. And I bought the field that was in Anathoth of Hanamel mine uncle's son, and weighed him the money, even seventeen shekels of silver. And I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances. So I took the deed of the purchase, both that which was sealed, according to the law and custom, and that which was open: and I delivered the deed of the purchase unto Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel mine uncle's son, and in the presence of the witnesses that subscribed the deed of the purchase, before all the Jews that sat in the court of the guard. And I charged Baruch before them, saying, Thus saith the LORD of hosts, the God of Israel: Take these deeds, this deed of the purchase, both that which is sealed, and this deed which is open, and put them in an earthen vessel; that they may continue many days. For thus saith the LORD of hosts, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land.

Now after I had delivered the deed of the purchase unto

Baruch the son of Neriah, I prayed unto the LORD, saying: Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and by thy stretched out arm; there is nothing too hard for thee: which shewest mercy unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the LORD of hosts is his name: great in counsel, and mighty in work: whose eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings: which didst set signs and wonders in the land of Egypt, even unto this day, both in Israel and among other men; and madest thee a name, as at this day; and didst bring forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and gavest them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. And thou

hast said unto me, O Lord GOD, Buy thee the field for money, and call witnesses; whereas the city is given into the hand of the Chaldeans.

Then came the word of the LORD unto Jeremiah, saying, Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?

Therefore thus saith the LORD: Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: and the Chaldeans, that fight against this city, shall come and set this city on fire, and burn it, with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. For the children of Israel and the children of Judah have only done that which was evil in my sight from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. For this city hath been to me a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face: because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: and though I taught them, rising up early and teaching them, yet they have not hearkened

to receive instruction. But they set their abominations in the house which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination; to cause Judah to sin.

And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It is given into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me for ever; for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; and I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the LORD: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is

desolate, without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe the deeds, and seal them, and call witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill country, and in the cities of the lowland, and in the cities of the South; for I will cause their captivity to return, saith the LORD.

Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the guard, saying, Thus saith the LORD that doeth it, the LORD that formeth it to establish it; the LORD is his name: Call unto me, and I will answer thee, and will shew thee great things, and difficult, which thou knowest not. For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down to make a defence against the mounts, and against the sword: They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them; and I will reveal unto them abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against

me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me. And this city shall be to me for a name of joy, for a praise and for a glory, before all the nations of the earth, which shall hear all the good that I do unto them, and shall fear and tremble for all the good and for all the peace that I procure unto it. Thus saith the LORD: Yet again there shall be heard in this place, whereof ye say, It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give thanks to the LORD of hosts, for the LORD is good, for his mercy endureth for ever: and of them that bring sacrifices of thanksgiving into the house of the LORD. For I will cause the captivity of the land to return as at the first, saith the LORD. Thus saith the LORD of hosts: Yet again shall there be in this place, which is waste, without man and without beast, and in all the cities thereof, an habitation of shepherds causing their flocks to lie down. In the cities of the hill country, in the cities of the lowland, and in the cities of the South, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks again pass under the hands of him that telleth them, saith the LORD.

Behold, the days come, saith the LORD, that I will per-

form that good word which I have spoken concerning the house of Israel and concerning the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute judgement and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name whereby she shall be called, The LORD is our righteousness. For thus saith the LORD, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to burn oblations, and to do sacrifice continually. And the word of the LORD came unto Jeremiah, saying, Thus saith the LORD: If ye can break my covenant of the day, and my covenant of the night, so that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me. And the word of the LORD came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the LORD did choose, he hath cast them off? thus do they despise my people, that they should be no more a nation before them. Thus saith the LORD: If my covenant of day and

night stand not, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy on them.

ii

A Prophecy during the Siege

The word which came unto Jeremiah from the LORD, *when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth that were under his dominion, and all the peoples, fought against Jerusalem, and against all the cities thereof, saying:*

Thus saith the LORD, the God of Israel, Go, and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: and thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the LORD, O Zedekiah king of Judah:

thus saith the LORD concerning thee, Thou shalt not die by the sword; thou shalt die in peace; and with the burnings of thy fathers, the former kings which were before thee, so shall they make a burning for thee; and they shall lament thee, saying, Ah lord! for I have spoken the word, saith the LORD. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish and against Azekah; for these alone remained of the cities of Judah as fenced cities.

iii

Incident of the Hebrew Servants

The word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother: and all the princes and all the people obeyed, which had entered into the covenant, that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more; they obeyed, and let them go: but

afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids: therefore the word of the LORD *came to Jeremiah from the* LORD, *saying:*

Thus saith the LORD, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying, At the end of seven years ye shall let go every man his brother that is an Hebrew, which hath been sold unto thee, and hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done that which is right in mine eyes, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: but ye turned and profaned my name, and caused every man his servant, and every man his handmaid, whom ye had let go free at their pleasure, to return; and ye brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the LORD: Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbour: behold, I proclaim unto you a liberty, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be tossed to and fro

among all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they made before me, when they cut the calf in twain and passed between the parts thereof; the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation, without inhabitant.

iv

Incident of the Rechabites

The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying:

Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: and I set before the sons of the house of the Rechabites bowls full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn. And we have obeyed the voice of Jonadab the son of Rechab our father in all that he charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for

fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem.

Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed, and unto this day they drink none, for they obey their father's commandment: but I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Forasmuch as the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but this people hath not hearkened unto me; therefore thus saith the LORD, the God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of the

Rechabites, Thus saith the LORD of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you; therefore thus saith the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

V

The Burning of the Roll

And it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came unto Jeremiah from the LORD, saying:

Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded

Baruch, saying, I am shut up; I cannot go into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the fast day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD'S house.

Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came from the cities of Judah unto Jerusalem, proclaimed a fast before the LORD. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the new gate of the LORD'S house, in the ears of all the people. And when Micaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah,

and all the princes. Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they turned in fear one toward another, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be. And they went in to the king into the court; but they had laid up the roll in the chamber of Elishama the scribe; and they told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out the chamber of Elishama the scribe. And Jehudi read it in the ears of the King, and in the ears of all the princes which stood beside the king. Now the king sat in the winter house in the ninth month: and there was a fire in the brasier burning before him. And it came to

pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying: Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And concerning Jehoiakim king of Judah thou shalt say, Thus saith the LORD: Thou hast burned this roll, saying, Why hast thou written therein, saying, 'The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?' Therefore thus saith the LORD concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and

I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

vi

Jeremiah and the Crisis of the Siege

And Zedekiah the son of Josiah reigned as king, instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us. Now Jeremiah came in and went out among the people: for they had not put him into prison. And Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings

of them, they brake up from Jerusalem. Then came the word of the LORD unto the prophet Jeremiah, saying, Thus saith the LORD, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city; and they shall take it, and burn it with fire. Thus saith the LORD: Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

And it came to pass that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to receive his portion there, in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, It is false; I fall not away to the Chaldeans; but he hearkened not to him: so Irijah laid hold on Jeremiah, and brought him to the princes. And the princes were wroth with Jeremiah, and smote him, and put him in prison in the

house of Jonathan the scribe; for they had made that the prison. When Jeremiah was come into the dungeon house, and into the cells, and Jeremiah had remained there many days; then Zedekiah the king sent, and fetched him: and the king asked him secretly in his house, and said, Is there any word from the LORD? And Jeremiah said, There is. He said also, Thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, Wherein have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison? Where now are your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? And now hear, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard, and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. Thus Jeremiah remained in the court of the guard.

And Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchiah, heard the words that Jeremiah spake unto all the people, saying, Thus saith the LORD, He that abideth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to

the Chaldeans shall live, and his life shall be unto him for a prey, and he shall live. Thus saith the LORD, This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it. Then the princes said unto the king, Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. And Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the king's son, that was in the court of the guard: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: and Jeremiah sank in the mire. Now when Ebed-melech the Ethiopian, an eunuch, which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die in the place where he is because of the famine: for there is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before

he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, thou wilt not hearken unto me. So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel: If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with

fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen away to the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, in that which I speak unto thee: so it shall be well with thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the LORD hath shewed me: Behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy familiar friends have set thee on, and have prevailed over thee: now that thy feet are sunk in the mire, they are turned away back. And they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire. Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king; hide it not from us, and we will not put thee to death: also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked him: and

he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the guard until the day that Jerusalem was taken.

And it came to pass when Jerusalem was taken, (in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and besieged it; in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city:) that all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the rest of the princes of the king of Babylon. And it came to pass that when Zedekiah the king of Judah and all the men of war saw them, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the Arabah. But the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath, and he gave judgement upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him in fetters, to carry him to Babylon. And the Chal-

deans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Then Nebuzaradan the captain of the guard carried away captive into Babylon the residue of the people that remained in the city, the deserters also, that fell away to him, and the residue of the people that remained. But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time. Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. So Nebuzaradan the captain of the guard sent, and Nebushazban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the chief officers of the king of Babylon; they sent, and took Jeremiah out of the court of the guard, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.

Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the guard, saying, Go, and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished before thee in that day. But I will deliver thee in that day, saith the LORD: and thou

shalt not be given into the hand of the men of whom thou art afraid. For I will surely save thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

vii

Abduction of Jeremiah into Egypt

The word which came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all the captives of Jerusalem and Judah, which were carried away captive unto Babylon.

And the captain of the guard took Jeremiah, and said unto him, The LORD thy God pronounced this evil upon this place: and the LORD hath brought it, and done according as he spake; because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which are upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee; whither it seemeth good and convenient unto

thee to go, thither go. Now while he was not yet gone back, Go back then, said he, to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a present, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poorest of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans, which shall come unto us: but ye, gather ye wine and summer fruits and oil, and put them in your

vessels, and dwell in your cities that ye have taken. Likewise when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan; then all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, and said unto him, Dost thou know that Baalis the king of the children of Ammon hath sent Ishmael the son of Nethaniah to take thy life? But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he take thy life, that all the Jews which are gathered unto thee should be scattered, and the remnant of Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

Now it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, and one of the chief officers of the king, and ten men with him, came unto Gedaliah the son of Ahikam to

Mizpah; and there they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, even the men of war. And it came to pass the second day after he had slain Gedaliah, and no man knew it, that there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven and their clothes rent, and having cut themselves, with oblations and frankincense in their hand, to bring them to the house of the LORD. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. But ten men were found among them that said unto Ishmael, Slay us not: for we have stores hidden in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren. Now the pit wherein Ishmael cast all the dead bodies of the men whom he had slain, by the side of Gedaliah, (the same was that which Asa the king had made for fear of

Baasha king of Israel,) Ishmael the son of Nethaniah filled it with them that were slain. Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: Ishmael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon.

But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. Now it came to pass that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the children of Ammon. Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even the men of war, and the women, and the children, and the eunuchs, whom he had brought

again from Gibeon: and they departed, and dwelt in Geruth Chimham, which is by Beth-lehem, to go to enter into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor over the land.

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, Let, we pray thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant; for we are left but a few of many, as thine eyes do behold us: that the LORD thy God may shew us the way wherein we should walk, and the thing that we should do. Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the LORD your God according to your words; and it shall come to pass that whatsoever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you. Then they said to Jeremiah, The LORD be a true and faithful witness amongst us, if we do not even according to all the word wherewith the LORD thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

And it came to pass after ten days, that the word of the LORD came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, and said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him: If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand. And I will grant you mercy, that he may have mercy upon you, and cause you to return to your own land. But if ye say, We will not dwell in this land; so that ye obey not the voice of the LORD your God; saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: now therefore hear ye the word of the LORD, O remnant of Judah: thus saith the LORD of hosts, the God of Israel, If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye fear, shall overtake you there in the land of Egypt, and the famine, whereof ye are afraid, shall follow hard after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt

to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. The LORD hath spoken concerning you, O remnant of Judah, Go ye not into Egypt: know certainly that I have testified unto you this day. For ye have dealt deceitfully against your own souls; for ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it: and I have this day declared it to you; but ye have not obeyed the voice of the LORD your God in any thing for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go to sojourn there.

And it came to pass that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, wherewith the LORD their God had sent him to them, even all these words, then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the

LORD our God hath not sent thee to say, Ye shall not go into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they may put us to death, and carry us away captives to Babylon. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all the nations whither they had been driven to sojourn in the land of Judah; the men, and the women, and the children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah; and they came into the land of Egypt; for they obeyed not the voice of the LORD: and they came even to Tahpanhes. Then came the word of the LORD unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the LORD of hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt;

such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall also break the pillars of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire.

viii

A Prophecy to the Jews in Egypt

The word that came to Jeremiah concerning all the Jews which dwelt in the land of Egypt, which dwelt at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying:

Thus saith the LORD of hosts, the God of Israel: Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein; because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they,

nor ye, nor your fathers. Howbeit I sent unto you all my servants the prophets, rising up early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it is this day. Therefore now thus saith the LORD, the God of hosts, the God of Israel: Wherefore commit ye this great evil against your own souls, to cut off from you man and woman, infant and suckling, out of the midst of Judah, to leave you none remaining; in that ye provoke me unto anger with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to sojourn; that ye may be cut off, and that ye may be a curse and a reproach among all the nations of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers. Therefore thus saith the LORD of hosts, the God of Israel: Behold, I will set my face against you for evil, even to cut off all Judah. And I will take the

remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed; in the land of Egypt shall they fall; they shall be consumed by the sword and by the famine; they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return save such as shall escape.

Then all the men which knew that their wives burned incense unto other gods, and all the women that stood by, a great assembly, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly perform every word that is gone forth out of our mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But

since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our husbands? Then Jeremiah said unto all the people, to the men, and to the women, even to all the people which had given him that answer, saying: The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind? so that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land become a desolation, and an astonishment, and a curse, without inhabitant, as it is this day. Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as it is this day.

Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt; thus saith the LORD of hosts, the God of Israel, saying: Ye and your wives have both spoken with your mouths, and with your hands have fulfilled it,

saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: establish then your vows, and perform your vows. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt: Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, As the Lord GOD liveth. Behold, I watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. And they that escape the sword shall return out of the land of Egypt into the land of Judah, few in number; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine, or theirs. And this shall be the sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil: thus saith the LORD: Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

ix

Jeremiah to Baruch

The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying:

Thus saith the LORD, the God of Israel, unto thee, O Baruch: Thou didst say, Woe is me now! for the LORD hath added sorrow to my pain; I am weary with my groaning, and I find no rest. Thus shalt thou say unto him, Thus saith the LORD: Behold, that which I have built will I break down, and that which I have planted I will pluck up; and this in the whole land. And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

BOOK X

DOOMS OF THE NATIONS

i

The Battle of Carchemish *

1

Order ye the buckler and shield, and draw near to
battle;
Harness the horses, and get up, ye horsemen, and stand
forth with your helmets;
Furbish the spears, put on the coats of mail.

Wherefore have I seen it? they are dismayed,
And are turned backward, and their mighty ones are
beaten down,
And are fled apace, and look not back.

Terror is on every side, saith the LORD,
Let not the swift flee away, nor the mighty man escape:
In the north by the river Euphrates have they stumbled
and fallen.

* Concerning the army of Pharaoh-neco king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah, king of Judah.

2

Who is this that riseth up like the Nile,
Whose waters toss themselves like the rivers?
Egypt riseth up like the Nile,
And his waters toss themselves like the rivers;
And he saith, I will rise up, I will cover the earth;
I will destroy the city and the inhabitants thereof.

Go up, ye horses; and rage, ye chariots; and let the mighty men go forth:
Cush and Put, that handle the shield;
And the Ludim, that handle and bend the bow.

For that day is a day of the Lord, the LORD of hosts,
A day of vengeance, that he may avenge him of his adversaries:
And the sword shall devour and be satiate,
And shall drink its fill of their blood:
For the Lord, the LORD of hosts hath a sacrifice
In the north country by the river Euphrates.

3

Go up into Gilead, and take balm, O virgin daughter of Egypt:
In vain dost thou use many medicines;
There is no healing for thee.

The nations have heard of thy shame, and the earth is
full of thy cry:
For the mighty man hath stumbled against the mighty,
They are fallen both of them together.

ii

Doom of Egypt*

Declare ye in Egypt, and publish in Migdol,
And publish in Noph and Tahpanhes:
'Stand forth, and prepare thee;
'For the sword hath devoured round about thee.'
Why are thy strong ones swept away?
They stood not, because the LORD did drive them.

He made many to stumble,
Yea, they fell one upon another.
'Arise, and let us go again to our own people,
'And to the land of our nativity, from the oppressing sword.'
'Pharaoh king of Egypt is but a noise;
'He hath let the appointed time pass by.'

* The word that the LORD spake to Jeremiah the prophet, how that Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

As I live, saith the King, whose name is the LORD of hosts, surely like Tabor among the mountains, and like Carmel by the sea, so shall he come.

O thou that dwellest with the daughter of Egypt,
Furnish thyself to go into captivity:
For Noph shall become a desolation,
And shall be burnt up without inhabitant.
Egypt is a very fair heifer,
But the gadfly out of the north is come, it is come.

Also her hired men in the midst of her are like calves of the stall;
For they also are turned back;
They are fled away together,
They did not stand:
For the day of their calamity is come upon them,
The time of their visitation.

Her sound is like that of the serpent as it goeth;
For they shall march with an army,
And come against her with axes, as hewers of wood,
"They shall cut down her forest, though it cannot be searched,
"Because they are more than the locusts,
"And are innumerable."

The daughter of Egypt shall be put to shame; she shall be delivered into the hand of the people of the north.

The LORD of hosts, the God of Israel, saith: Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods, and her kings; even Pharaoh and them that trust in him: and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar, king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited as in the days of old, saith the LORD.

But fear not thou, O Jacob, my servant, neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. Fear not thou, O Jacob, my servant, saith the LORD, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; but I will correct thee with judgement, and will in no wise leave thee unpunished.

iii

Doom of the Philistines*

Thus saith the LORD: Behold, waters rise up out of the north, and shall become an overflowing stream, and shall

* The word of the LORD that came to Jeremiah the prophet concerning the Philistines, before that Pharaoh smote Gaza.

overflow the land and all that is therein, the city and them that dwell therein: and the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong ones, at the rushing of his chariots, at the rumbling of his wheels, the fathers look not back to their children for feebleness of hands; because of the day that cometh to spoil all the Philistines, to cut off from Tyre and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the isle of Caphtor.

Baldness is come upon Gaza;
    Ashkelon is brought to nought;
The remnant of their valley,
    How long wilt thou cut thyself?

O thou sword of the LORD,
    How long will it be ere thou be quiet?
Put up thyself into thy scabbard;
    Rest, and be still.

How canst thou be quiet,
    Seeing the LORD hath given thee a charge?
Against Ashkelon, and against the sea shore,
    There hath he appointed it.

iv

Doom of Moab

1

Thus saith the LORD of hosts, the God of Israel: Woe unto Nebo! for it is laid waste; Kiriathaim is put to shame, it is taken: Misgab is put to shame and broken down. The praise of Moab is no more; in Heshbon they have devised evil against her: 'Come, and let us cut her off from being a nation.' Thou also, O Madmen, shalt be brought to silence; the sword shall pursue thee.

The sound of a cry from Horonaim,
Spoiling and great destruction!
Moab is destroyed;
Her little ones have caused a cry to be heard:

For by the ascent of Luhith with continual weeping
shall they go up;
For in the going down of Horonaim they have
heard the distress of the cry of destruction:
'Flee, save your lives,
'And be like the heath in the wilderness.'

For, because thou hast trusted in thy works and in thy treasures, thou also shalt be taken: and Chemosh shall go forth into captivity, his priests and his princes together.

And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed; as the LORD hath spoken.

Give wings unto Moab, that she may fly and get her away:
And her cities shall become a desolation, without any to dwell therein.
Cursed be he that doeth the work of the LORD negligently,
And cursed be he that keepeth back his sword from blood.

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him, and his scent is not changed. Therefore, behold, the days come, saith the LORD, that I will send unto him them that pour off, and they shall pour him off; and they shall empty his vessels, and break their bottles in pieces. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

How say ye, We are mighty men, and valiant men for the war?
Moab is laid waste, and her cities are gone up in smoke;

And his chosen young men are gone down to the slaughter,
Saith the King, whose name is the LORD of hosts.

2

The calamity of Moab is near to come, and his affliction hasteth fast. All ye that are round about him, bemoan him, and all ye that know his name; say:

How is the strong staff broken, the beautiful rod!
O thou daughter that dwellest in Dibon, come down from thy glory, and sit in thirst;
For the spoiler of Moab is come up against thee,
He hath destroyed thy strong holds.

O inhabitant of Aroer, stand by the way and espy:
Ask him that fleeth, and her that escapeth,
'What hath been done?—
'Moab is put to shame! for it is broken down!

'Howl and cry! Tell ye it in Arnon,
'That Moab is laid waste.
'And judgement is come upon the plain country;
'Upon Holon, and upon Jahzah, and upon Mephaath;

'And upon Dibon, and upon Nebo, and upon Beth-dibla-thaim;
'And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon;
'And upon Kerioth, and upon Bozrah,
'And upon all the cities of the land of Moab, far or near.'

The horn of Moab is cut off, and his arm is broken, saith the LORD. Make ye him drunken; for he magnified himself against the LORD: and Moab shall wallow in his vomit, and he also shall be in derision. For was not Israel a derision unto thee? was he found among thieves? for as often as thou speakest of him, thou waggest the head.

O ye inhabitants of Moab, leave the cities,
And dwell in the rock;
And be like the dove that maketh her nest
In the sides of the hole's mouth.

We have heard of the pride of Moab,
That he is very proud;
His loftiness, and his pride, and his arrogancy,
And the haughtiness of his heart.

I know his wrath, saith the LORD, that it is nought; his boastings have wrought nothing.

Therefore will I howl for Moab; yea, I will cry out for all Moab:
For the men of Kir-heres shall they mourn.
With more than the weeping of Jazer will I weep for thee, O vine of Sibmah:
Thy branches passed over the sea, they reached even to the sea of Jazer.

Upon thy summer fruits and upon thy vintage the spoiler is fallen;
And gladness and joy is taken away, from the fruitful field and from the land of Moab;
And I have caused wine to cease from the wine-presses:
None shall tread with shouting; the shouting shall be no shouting.

From the cry of Heshbon even unto Elealeh,
Even unto Jahaz have they uttered their voice,
From Zoar even unto Horonaim, to Eglath-shelishi-yah:
For the waters of Nimrim also shall become desolate.

Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high place, and him that burneth incense to his gods.

Therefore mine heart soundeth for Moab like pipes,
And mine heart soundeth like pipes for the men of Kir-heres:
Therefore the abundance that he hath gotten is perished.

For every head is bald, and every beard clipped:
Upon all the hands are cuttings, and upon the loins sackcloth:
On all the housetops of Moab and in the streets thereof there is lamentation everywhere.

For I have broken Moab, like a vessel wherein is no pleasure, saith the LORD.

How is it broken down, howl ye!
How hath Moab turned the back with shame!
So shall Moab become a derision and a dismaying to all that are round about him.

3

For thus saith the LORD: Behold he shall fly as an eagle, and shall spread out his wings against Moab.

The cities are taken, and the strong holds are surprised,
And the heart of the mighty men of Moab at that day
Shall be as the heart of a woman in her pangs.

And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD. Fear, and the pit, and the snare, are upon thee, O inhabitant of Moab, saith the LORD. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon her, even upon Moab, the year of their visitation, saith the LORD.

Fleeing because of the force they stand under the
shadow of Heshbon:
But a fire is gone forth out of Heshbon, and a flame
from the midst of Sihon,
And hath devoured the corner of Moab,
And the crown of the head of the tumultuous ones.

Woe unto thee, O Moab!
The people of Chemosh is undone:
For thy sons are taken away captive,
And thy daughters into captivity.

*

Yet will I bring again the captivity of Moab in the latter days, saith the LORD.

V

Doom of the Children of Ammon

Thus saith the LORD: Hath Israel no sons? hath he no heir? why then doth Malcam possess Gad, and his people dwell in the cities thereof? Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard against Rabbah of the children of Ammon; and it shall become a desolate heap, and her daughters shall be burned with fire: then shall Israel possess them that did possess him, saith the LORD.

Howl, O Heshbon, for Ai is spoiled!
Cry, ye daughters of Rabbah, gird you with sackcloth!
Lament, and run to and fro among the fences;
For Malcam shall go into captivity, his priests and his princes together.

Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord, the LORD of hosts, from all that are round about thee; and ye shall be driven out every man right forth, and there shall be none to gather up him that wandereth.

*

But afterward I will bring again the captivity of the children of Ammon, saith the LORD.

vi

Doom of Edom

Thus saith the LORD of hosts: Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I shall visit him. If grapegatherers came to thee, would they not leave some gleaning grapes? if thieves by night, would they not destroy till they had enough? But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. For thus saith the LORD: Behold, they to whom it pertained not to drink of the cup shall assuredly drink; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink. For I have sworn by myself, saith the LORD, that Bozrah shall become an astonishment, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

I have heard tidings from the LORD,
And an ambassador is sent among the nations:
'Gather yourselves together, and come against her,
'And rise up to the battle.
'For, behold, I have made thee small among the nations,
'And despised among men.

'As for thy terribleness,
'The pride of thine heart hath deceived thee,
'O thou that dwellest in the clefts of the rock,
'That holdest the height of the hill:
'Though thou shouldest make thy nest as high as the eagle,
'I will bring thee down from thence,' saith the LORD.

And Edom shall become an astonishment: every one that passeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall dwell there, neither shall any son of man sojourn therein. Behold, he shall come up like a lion from the pride of Jordan against the strong habitation: but I will suddenly make him run away from her; and whoso is chosen, him will I appoint over her: for who is like me? and who will appoint me a time? and who is the shepherd that will stand before me?

Therefore hear ye the counsel of the LORD,
That he hath taken against Edom;
And his purposes,
That he hath purposed against the inhabitants of Teman:

Surely they shall drag them away, even the little ones of the flock;
Surely he shall make their habitation desolate with them.
The earth trembleth at the noise of their fall;
There is a cry, the noise whereof is heard in the Red Sea.

Behold, he shall come up and fly as the eagle,
And spread out his wings against Bozrah:
And the heart of the mighty men of Edom at that day
Shall be as the heart of a woman in her pangs.

vii

Doom of Damascus

Hamath is ashamed, and Arpad;
For they have heard evil tidings,
They are melted away:
There is sorrow on the sea;
It cannot be quiet.

Damascus is waxed feeble,
She turneth herself to flee,
And trembling hath seized on her:
Anguish and sorrows have taken hold of her,
As of a woman in travail.

How is the city of praise not forsaken, the city of my joy? Therefore her young men shall fall in her streets, and all the men of war shall be brought to silence in that day, saith the LORD of hosts. And I will kindle a fire in the wall of Damascus, and it shall devour the palaces of Ben-hadad.

viii

Doom of Kedar and Hazor*

THE LORD

Arise ye, go up to Kedar,
And spoil the children of the east.

Their tents and their flocks shall they take; they shall carry away for themselves their curtains, and all their vessels, and their camels: and they shall cry unto them, Terror on every side.

* Of Kedar, and of the kingdoms of Hazor, which Nebuchadrezzar king of Babylon smote.

THE LORD

Flee ye, wander off,
Dwell deep, O ye inhabitants of Hazor.

For Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

THE LORD

Arise, get you up unto a nation that is at ease,
That dwelleth without care;
Which have neither gates nor bars,
Which dwell alone.

And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter unto all winds them that have the corners of their hair polled; and I will bring their calamity from every side of them, saith the LORD. And Hazor shall be a dwelling place of jackals, a desolation for ever: no man shall dwell there, neither shall any son of man sojourn therein.

ix

Doom of Elam †

Thus saith the LORD of hosts: Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. And I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them: and I will set my throne in Elam, and will destroy from thence king and princes, saith the LORD.

❋

But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.

† The word of the LORD that came to Jeremiah the prophet concerning Elam in the beginning of the reign of Zedekiah king of Judah.

X

Doom of Babylon*

I

Declare ye among the nations,
And publish, and set up a standard;
Publish, and conceal not; say —
Babylon is taken!

Bel is put to shame,
Merodach is dismayed;
Her images are put to shame,
Her idols are dismayed.

For out of the north there cometh up a nation against her,
Which shall make her land desolate;
And none shall dwell therein: they are fled,
They are gone, both man and beast.

In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall

* The word that the LORD spake concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet.

seek the LORD their God. They shall inquire concerning Zion with their faces thitherward, saying, Come ye, and join yourselves to the LORD in an everlasting covenant that shall not be forgotten.

2

My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place. All that found them have devoured them: and their adversaries said, 'We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.' Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For, lo, I will stir up and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of an expert mighty man; none shall return in vain. And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. Because ye are glad, because ye rejoice, O ye that plunder mine heritage, because ye are wanton as an heifer that treadeth out the corn, and neigh as strong horses: your mother shall be sore ashamed; she that bare you shall be confounded; behold, she shall be the hindermost of the nations, a

wilderness, a dry land, and a desert. Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

Set yourselves in array against Babylon round about,
All ye that bend the bow;
Shoot at her, spare no arrows:
For she hath sinned against the LORD.

Shout against her round about: — she hath submitted herself!
Her bulwarks are fallen, her walls are thrown down:
For it is the vengeance of the LORD; take vengeance upon her;
As she hath done, do unto her.

Cut off the sower from Babylon,
And him that handleth the sickle in the time of harvest:
For fear of the oppressing sword they shall turn every one to his people,
And they shall flee every one to his own land.

Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the LORD of hosts, the God

of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his pasture, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon the hills of Ephraim and in Gilead. In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant.

3

Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: slay and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

A sound of battle is in the land,
And of great destruction.
How is the hammer of the whole earth cut asunder and broken!
How is Babylon become a desolation among the nations!

I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD. The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for the Lord, the

LORD of hosts, hath a work to do in the land of the Chaldeans.

Come against her from the utmost border;
Open her storehouses;
Cast her up as heaps, and destroy her utterly;
Let nothing of her be left.

Slay all her bullocks;
Let them go down to the slaughter:
Woe unto them! for their day is come,
The time of their visitation.

The voice of them that flee,
And escape out of the land of Babylon,
To declare in Zion the vengeance of the LORD our God,
The vengeance of his temple.

Call together the archers against Babylon,
All them that bend the bow;
Camp against her round about;
Let none thereof escape.

Recompense her according to her work;
According to all that she hath done, do unto her:
For she hath been proud against the LORD,
Against the Holy One of Israel.

Therefore shall her young men fall in her streets, and all her men of war shall be brought to silence in that day, saith the LORD. Behold, I am against thee, O thou proud one, saith the Lord, the LORD of hosts: for thy day is come, the time that I will visit thee. And the proud one shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all that are round about him.

4

Thus saith the LORD of hosts: The children of Israel and the children of Judah are oppressed together: and all that took them captives hold them fast; they refuse to let them go. Their redeemer is strong; the LORD of hosts is his name: he shall throughly plead their cause, that he may give rest to the earth, and disquiet the inhabitants of Babylon.

A SWORD is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the boasters, and they shall dote: a sword is upon her mighty men, and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women: a sword is upon her treasures, and they shall be robbed.

A DROUGHT is upon her waters, and they shall be dried

up: for it is a land of graven images, and they are mad upon idols. Therefore the wild beasts of the desert with the wolves shall dwell there, and the ostriches shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As when God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man dwell there, neither shall any son of man sojourn therein.

Behold, a people cometh from the north, and a great nation,
And many kings shall be stirred up from the uttermost parts of the earth:
They lay hold on bow and spear;
They are cruel, and have no mercy.

Their voice roareth like the sea,
And they ride upon horses;
Every one set in array, as a man to the battle,
Against thee, O daughter of Babylon.

The king of Babylon hath heard the fame of them,
And his hands wax feeble:
Anguish hath taken hold of him,
And pangs as of a woman in travail.

Behold, he shall come up like a lion from the pride of Jordan against the strong habitation: but I will suddenly make

them run away from her; and whoso is chosen, him will I appoint over her: for who is like me? and who will appoint me a time? and who is the shepherd that will stand before me?

Therefore hear ye the counsel of the LORD,
That he hath taken against Babylon,
And his purposes,
That he hath purposed against the land of the Chaldeans:

Surely they shall drag them away, even the little ones of the flock;
Surely he shall make their habitation desolate with them.
At the noise of the taking of Babylon the earth trembleth,
And the cry is heard among the nations.

Thus saith the LORD: Behold, I will raise up against Babylon, and against them that dwell in Leb-kamai, a DESTROYING WIND. And I will send unto Babylon strangers, that shall fan her; and they shall empty her land: for in the day of trouble they shall be against her round about. Let not the archer bend his bow, and let him not lift himself up in his coat of mail: and spare ye not her young men; destroy ye utterly all her host. And they shall fall down slain in the land of the Chaldeans, and thrust through in her streets. For Israel is not forsaken, nor Judah, of

his God, of the LORD of hosts; though their land is full of guilt against the Holy One of Israel. Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of the LORD'S vengeance; he will render unto her a recompence.

Babylon hath been a golden cup in the LORD'S hand,
That made all the earth drunken:
The nations have drunk of her wine;
Therefore the nations are mad.

Babylon is suddenly fallen and destroyed: howl for her;
Take balm for her pain, if so be she may be healed.
'We would have healed Babylon, but she is not healed:
'Forsake her, and let us go every one into his own country.'

'For her judgement reacheth unto heaven,
'And is lifted up even to the skies.
'The LORD hath brought forth our righteousness:
'Come, and let us declare in Zion the work of the LORD our God.'

Make sharp the arrows; hold firm the shields:
The LORD hath stirred up the spirit of the kings of the Medes;
Because his device is against Babylon, to destroy it:
For it is the vengeance of the LORD, the vengeance of his temple.

Set up a standard against the walls of Babylon,
Make the watch strong, set the watchmen, prepare the ambushes:
For the LORD hath both devised and done
That which he spake concerning the inhabitants of Babylon.

O thou that dwellest upon many waters,
Abundant in treasures,
Thine end is come,
The measure of thy covetousness.

The LORD of hosts hath sworn by himself: Surely I will fill thee with men, as with the CANKERWORM; and they shall lift up a shout against thee.

He hath made the earth by his power;
He hath established the world by his wisdom,
And by his understanding hath he stretched out the heavens:

When he uttereth his voice, there is a tumult of waters in the heavens,
And he causeth the vapours to ascend from the ends of the earth;
He maketh lightnings for the rain, and bringeth forth the wind out of his treasuries.

Every man is become brutish, and is without knowledge;
Every goldsmith is put to shame by his graven image:
For his molten image is falsehood, and there is no breath in them.

They are vanity, a work of delusion:
In the time of their visitation they shall perish.
The portion of Jacob is not like these:

For He is the former of all things,
And Israel is the tribe of his inheritance:
The LORD of hosts is his name.

Thou art my BATTLE AXE and weapons of war: and with thee will I break in pieces the nations; and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and him that rideth therein; and with thee will I break in pieces man and woman; and with thee will I break in pieces the old man and the youth; and with thee will I break in pieces the young man and the maid; and with thee will I break in pieces the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces governors and deputies. And I will render unto Babylon and to all the inhabitants of Chaldea all

their evil that they have done in Zion in your sight, saith the LORD.

Behold, I am against thee, O DESTROYING MOUNTAIN, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

Set ye up a standard in the land,
Blow the trumpet among the nations,
Prepare the nations against her:

Call together against her the kingdoms of Ararat, Minni,
and Ashkenaz;
Appoint a marshal against her;
Cause the horses to come up as the rough cankerworm.

Prepare against her the nations,
The kings of the Medes, the governors thereof, and all
the deputies thereof,
And all the land of his dominion.

And the land trembleth and is in pain:
For the purposes of the LORD against Babylon do stand,
To make the land of Babylon a desolation, without in-
habitant.

The mighty men of Babylon have forborne to fight;
They remain in their strong holds;
Their might hath failed:

They are become as women,
Her dwelling places are set on fire:
Her bars are broken.

One post shall run to meet another,
And one messenger to meet another,
To shew the king of Babylon that his city is taken on every quarter;

And the passages are surprised;
And the marshes they have burned with fire;
And the men of war are affrighted.

For thus saith the LORD of hosts, the God of Israel: the daughter of Babylon is like a THRESHING-FLOOR at the time when it is trodden; yet a little while, and the time of harvest shall come for her.

ZION

Nebuchadrezzar the king of Babylon hath devoured me!

JERUSALEM

He hath crushed me!

ZION

He hath made me an empty vessel!

JERUSALEM

He hath swallowed me up like a dragon!

ZION

He hath filled his maw with my delicates!

JERUSALEM

He hath cast me out!

ZION

The violence done to me and to my flesh be upon Babylon!

JERUSALEM

My blood be upon the inhabitants of Chaldea.

Therefore thus saith the LORD: Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her fountain dry. And Babylon shall become heaps, a dwelling place for jackals, an astonishment, and an hissing, without inhabitant. They shall roar together like young lions; they shall growl as lions' whelps. When they are heated, I will make their

feast, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD. I will bring them down like lambs to the slaughter, like rams with he-goats.

5

How is Sheshach taken! and the praise of the whole earth surprised!
How is Babylon become a desolation among the nations!
The sea is come up upon Babylon:
She is covered with the multitude of the waves thereof.

Her cities are become a desolation;
A dry land, and a desert;
A land wherein no man dwelleth,
Neither doth any son of man pass thereby.

And I will do judgement upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

6

My people, go ye out of the midst of her, and save yourselves every man from the fierce anger of the LORD. And let not your heart faint, neither fear ye for the rumour that

shall be heard in the land; for a rumour shall come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Therefore, behold, the days come, that I will do judgement upon the graven images of Babylon, and her whole land shall be ashamed; and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for joy over Babylon; for the spoilers shall come unto her from the north, saith the LORD. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the land.

Ye that have escaped the sword,
Go ye, stand not still;
Remember the LORD from afar,
And let Jerusalem come into your mind.

'We are ashamed,
'Because we have heard reproach;
'Confusion hath covered our faces,
'For strangers are come into the sanctuaries of the LORD'S house.'

Wherefore, behold, the days come, saith the LORD, that I will do judgement upon her graven images; and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though

she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.

7

The sound of a cry from Babylon,
And of great destruction from the land of the Chaldeans!
For the LORD spoileth Babylon,
And destroyeth out of her the great voice.

And their waves roar like many waters,
The noise of their voice is uttered:
For the spoiler is come upon her,
Even upon Babylon.

And her mighty men are taken;
Their bows are broken in pieces:
For the LORD is a God of recompences,
He shall surely requite.

And I will make drunk her princes and her wise men, her governors and her deputies, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts. Thus saith the LORD of hosts: The broad walls of Babylon shall be utterly overthrown, and her high gates shall be burned with fire; and the peoples shall labour for vanity, and the nations for the fire; and they shall be weary.

Epilogue

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now Seraiah was chief chamberlain. And Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written concerning Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, then see that thou read all these words, and say, O LORD*, thou hast spoken concerning this place, to cut it off, that none shall dwell therein, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise again because of the evil that I will bring upon her: and they shall be weary.*

Appendix

Zedekiah was one and twenty years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done. For through the anger of the LORD did it come to pass in Jerusalem and Judah, until he had cast them out from his presence: and Zedekiah rebelled against the king of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. In the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then a breach was made in the city, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were against the city round about:) and they went by the way of the Arabah. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; and he gave judgement upon him. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. And he put out the eyes of Zedekiah;

and the king of Babylon bound him in fetters, and carried him to Babylon, and put him in prison till the day of his death.

Now in the fifth month, in the tenth day of the month, which was the nineteenth year of king Nebuchadrezzar, king of Babylon, came Nebuzaradan the captain of the guard, which stood before the king of Babylon, into Jerusalem: and he burned the house of the LORD, and the king's house; and all the houses of Jerusalem, even every great house, burned he with fire. And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzaradan the captain of the guard carried away captive of the poorest sort of the people, and the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude. But Nebuzaradan the captain of the guard left the poorest of the land to be vinedressers and husbandmen. And the pillars of brass that were in the house of the LORD, and the bases and the brasen sea that were in the house of the LORD, did the Chaldeans break in pieces, and carried all the brass of them to Babylon. The pots also, and the shovels, and the snuffers, and the basons, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the cups, and the firepans, and the basons, and the pots, and the candlesticks, and the spoons, and the bowls; that which was of gold, in gold, and that which was of silver, in silver, the captain of the guard took away. The two pillars, the one sea, and the twelve brasen bulls that were under the bases, which king Solomon had made for the house of the LORD: the brass of all these vessels was without weight. And as for the pillars, the height of the one pillar was eighteen cubits; and a line of twelve

cubits did compass it; and the thickness thereof was four fingers: it was hollow. And a chapiter of brass was upon it; and the height of the one chapiter was five cubits, with network and pomegranates upon the chapiter round about, all of brass: and the second pillar also had like unto these, and pomegranates. And there were ninety and six pomegranates on the sides; all the pomegranates were an hundred upon the network round about. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: and out of the city he took an officer that was set over the men of war; and seven men of them that saw the king's face, which were found in the city; and the scribe of the captain of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. And Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death at Riblah in the land of Hamath. So Judah was carried away captive out of his land. This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: in the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: in the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach

king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon. And he changed his prison garments, and did eat bread before him continually all the days of his life. And for his allowance, there was a continual allowance given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

NOTES

i. The last paragraph is of the nature of an epilogue: it recurs in general substance (though very much varied in details) at the end of I. ii and IV. i.

ii. This is the most elaborate of the literary compositions of Jeremiah. I have entitled it The Prophet's Manifesto: as containing his prophetic message in all its fulness. In form it is a rhapsody, or spiritual drama [compare the *Isaiah* volume, pages viii–xii]; but while all literary forms are fused together in a rhapsody, the form of discourse has greater preponderance in this than in other rhapsodies. The whole falls into seven sections. — 1. The first is made up wholly of God's pleadings with unfaithful Judah: artistically, it is made remarkable by a *tour de force* of imagery [see note below]. — 2. The second section holds up to Judah the example of Israel [that is, northern Israel: Jeremiah's usage of 'Israel' applies it sometimes to the northern kingdom only, at other times to the chosen people as a whole, now represented by Judah alone]. The close of the section dramatically presents this backsliding Israel repentant and accepted. — 3. All the remaining sections are made up of the Divine word of remonstrance to Judah, and the judgment on Judah which with each section advances nearer. In this third section we have merely warnings: the Divine threats are in the future tense, and the scene dramatically

presented is that of voices from a distance giving information of a coming foe, or panic terror at some unknown future. — 4. We now have a description of total destruction, but it is in a vision only: between the fragments of the poet's vision God is applying the judgment to the erring people. — 5. At the last moment there is such an arrest of judgment as Abraham obtained for Sodom, arrest conditional upon finding one just man: the prophet seeks in vain. — 6. With the sixth section the command is given to the enemy to go up, *but not make a full end: take away her branches.* This moment's respite is used for fresh remonstrances from God. The panic of the people now suggests an enemy drawing nearer and nearer: they have started at noon, by dusk they are just upon the city. Yet the last word of the section is a cry *Be thou instructed.* — 7. In the last section all arrest of judgment is abandoned: the very remnant is to be gleaned, and the panic-struck people find the sword of the enemy in every way. — *The Epilogue* is personal to the prophet: compare I. i and IV. i.

Page 10. *For my people have committed two evils*, etc. From this point there is a remarkable heaping together of the most widely sundered images, for the purpose of expressing the unfaithfulness or misery of the chosen people: cisterns (and broken cisterns) as contrasted with living fountains — the born slave as contrasted with the free son — destruction by the lions [of Egypt] — the trained beast breaking the yoke — the wife playing harlot on every green hill — the noble vine degenerated into wildness — the vain washing with soap — the dromedary

traversing her ways [flinging herself hither and thither in her heat as contrasted with going straight for her destination] — the wilderness ass refusing the tamer — the ass scenting after her mates [instead of waiting to be approached] — the rutting season. — *Withhold thy foot from being unshod:* cease bringing thyself into disgrace. As the voluntary removing of the shoe was a sign of reverence, so its forcible removal by others was the deepest disgrace: compare *Deuteronomy*, chapter xxv. 9.

Page 12. *I have found it at the place of breaking in:* blood found in the close neighbourhood of a broken wall was understood as shed in resisting the thief. Compare *Exodus*, chapter xxii. 2.

Page 15. *But I said, How shall I put thee among the children?* The Divine speaker goes back to the time of calling Israel as his chosen nation: the call was conditional.

BOOK II

iii. Discourse merging in rhapsodic dialogue: similarly **iv** and **viii.** The dialogue presents a vain repentance: a voice heard from the far land of captivity. — *Is there no balm in Gilead?* Compare VI. iii for the use of Gilead as a type of fertility.

vi, vii. These are prophetic 'sentences,' or epigrams: short utterances, complete in themselves, and suitable for passing from mouth to mouth. Many of these would belong to the great floating literature of oral prophecy, and would be used

by prophetic authors in connection with their own compositions. (Compare *Isaiah* volume, note on I. ii.) Hence the recurrence of the same 'sentence,' more or less varied, in different writings of the same or of different prophets. The first sentence on idolatry is worked up into more than one section of the *Rhapsody of Zion Redeemed.* Clusters of such sentences are found in connection with longer prophecies, just as in the Wisdom books, strings of isolated sayings separate longer essays. Compare *Ecclesiasticus* and *Ecclesiastes* volumes of this series. — *He hath made the earth by his power*, etc. This sentence recurs in the Doom of Babylon (above, page 204). There I have presented it as verse, here as prose: in each case the parallelism is made harmonious with the parallelism of the context. [For the principles of such arrangement see the *Isaiah* volume, pages 214–7.]

BOOK III

This group of discourses is unified by the idea of a Missionary Journey, to preach 'the Covenant' in the cities of Judah. It must be remembered that the discovery of the roll of the law in Josiah's reign took place some five years after the date of Jeremiah's call to the prophetic office. The Deuteronomic matter that was the whole or part of this newly discovered roll profoundly affected the devout of Israel, both immediately and ever afterwards. It is this Deuteronomic Covenant that Jeremiah sets out to preach. The sections of this third book put successively: **i**, the commission to preach the Covenant in the cities; **ii**, Judah's rejection of it; **iii**, the persecution

of the preacher in his own city of Anathoth, with the reflections that this gives rise to; iv, sentences, epigrammatically conveying the hopeless state of the Lord's heritage; then (v and vi) the causes of this national unfaithfulness are found in the infection of surrounding idolatrous nations, and the general pride of people and rulers.

Pages 53–4. *Is mine heritage unto me as a speckled bird of prey?* The idea is of a carrion bird sick herself, and other carrion birds waiting around to devour: the whole suggestive of corrupt Judah surrounded by corrupt idolatrous peoples.— *Go ye, assemble all the beasts of the field:* evidently the same sentence of floating prophecy (above, page 221) underlies this and Vision VI of *Zion Redeemed* (*Isaiah* volume, page 182).

vi. *Go to Euphrates.* It seems to me an impossibility to understand this (as many commentators do) of the river Euphrates: such a journey is obviously incompatible with the Emblem prophecy described. Either there was some village so called near at hand; or else some less important name has been attracted into the well-known name of the great river. [Several places have been suggested, in which the change of letters or pointing would be slight.]

BOOK IV

i. **A Rhapsody of the Drought.** This portion of *Jeremiah* (chapters xiv and xv) is usually interpreted as a Dialogue of Intercession, with no speakers except God and the Prophet. No explanation of the chapters is entirely without difficulty; but the form adopted in the text seems to me the least difficult,

and by far the most beautiful interpretation. (1) A great objection to other views is the conclusion: it seems impossible, without straining, to make the Prophet guilty of any fault (mistrust, etc., is suggested) for which he should be invited to repent. Nor is it easy to see why the Prophet should speak the words, *O Lord, thou knowest: remember me*, etc. (chapter xv. 15–18), after the full assurance given him just before: *Verily I will strengthen thee for good* (xv. 11). Further, the Divine reply, *If thou return, then will I bring thee again . . . and if thou take forth the precious from the vile*, etc. (chapter xv. 19) seems a natural reference to the 'purged remnant' which throughout prophetic literature is the only portion of the nation to be saved. No doubt verses 20, 21 of chapter xv refer to Jeremiah; but they are outside the rhapsody, being an epilogue added to this as to other important prophecies (compare Book I. i, ii). (2) In the two first speeches which I assign to the Repentant People (chapter xiv. 7–9, 19–22) the plural is uniformly used: and the descriptive passage opening the rhapsody has prepared us to hear Judah mourning. It is true that in the third speech assigned to the People (chapter xv. 15–18) the singular is used; but that speech immediately follows a speech of God (verses 12–14) in which the singular is used, and which undoubtedly is addressed to the People and not to the Prophet. (3) The ordinary view ignores the marked distinction between "The LORD said *unto me*" in chapter xiv. 11 (contrast verse 10) and chapter xiv. 14 (compare 17) and chapter xv. 1, as compared with the usual formula, "The LORD said," in chapter xv. 11 (and 19). This suggests

a beautiful dramatic effect [brought out in the text by the indications of the speakers]: God refuses at first so much as to answer the sinful People, but speaks only through the Prophet; at last he answers the People directly, but only to threaten; finally he shows mercy to the repentant remnant.

Page 69. *I will send for many fishers*, etc. On the whole, the order of sentences favours the idea that the images of fishing and hunting are to be understood of the salvation of Israel, the bringing the exiles out of the obscure regions in which they have been scattered. The Lord goes on to say that he is equally diligent to enquire after their sins: and the recompence of iniquity shall come first.

Page 70. *O my mountain in the field:* compare a similar expression applied in V. i to Lebanon: the idea seems to be that of standing out from what is adjacent.

BOOK V

Page 78. *Shall the snow of Lebanon fail*, etc. These are images for the unnatural conduct of Israel: snow may be expected to melt from the field, but not from the rock [Lebanon is the 'white mountain']; the short summer streams may dry up, but not the long rivers.

iii. Two meditations to exemplify opposite frames of mind in the midst of persecution. The first has the dramatic change so common in the psalms. The resemblance of the second to the Curse in *Job* suggests that both are founded on some wail of floating poetry.

BOOK VI

iv–vi. For the structure compare the Doom Songs (see note to Book X).

viii. Apparently the word *Burden* is specialised to the actual Divine message, as distinct from the hortatory matter of the prophet in which it would be merged.

BOOK VII

ii. *The Cup of the LORD'S Fury.* This prophecy is suggestive of an introduction to the Dooms of the Nations: and the Septuagint accordingly places these (Book X of the present, or Hebrew, arrangement) immediately after this section. On the whole, the order of the Hebrew version seems the more probable. The enumeration of the nations has no conformity with the contents of Book X. These are introduced here for a different purpose; the peoples are imagined as hesitating to drink; they are reminded, *I begin to work evil at the city which is called by my name, and should ye be utterly unpunished?* This indirect mode of emphasising the destruction of Jerusalem is rhetorically very powerful.

Page 105. *The king of* Sheshach *shall drink after them.* I transcribe Mr. Streane's note: "*Sheshach* is rather = *Babel* (Babylon) in accordance with a secret (Kabalistic) system of writing dating from an unknown antiquity among the Jews. This system took different forms, of which this (called *Atbash*) consists in substituting the last letter of the Heb. alphabet

for the first, the last but one for the second and so on. Sh Sh Ch will, on this principle, take the places of B B L. This is confirmed by li. 41, where the Heb. (Le B Ka Ma Y) for 'the midst of them that rise up against me' becomes, when thus transmuted, Ca S D I M=Chaldeans, which is the actual rendering of the Septuagint. They however omit the whole clause in the present passage, and the word Sheshach in li. 41. If that word be intended to be significant in itself as well and not to be merely a transmutation of Babel, it will mean either (i) a mass of people or buildings, or (ii) a sinking, downfall, in which case li. 64 will contain an allusion to this name."

BOOK VIII

Preface. I understand this as a preface only to Book VIII —the Restoration Prophecies. They are made into a special book to stand as a witness for Jeremiah when the restoration shall take place. Jeremiah is fond of this conception of the 'sign of the prophet' *: compare pages 165, 170.

i. This prophecy is in the 'pendulum form': the paragraphs alternately treat judgment and restoration. (Compare pages 218, 219 of the *Isaiah* volume.)

Page 125. *A voice is heard in Ramah.* God is the speaker to the end: the form is that of the alternating monologue.

Page 126. *A woman shall encompass a man.* The only point in this expression is the reversal of what is natural.

* On the 'sign of the prophet' compare my *Literary Study of the Bible*, page 340.

Page 126. *I awaked, and beheld: and my sleep was sweet unto me.* This does not mean that the prophet received the message in his sleep, and that when he awoke that sleep seemed sweet to him; but that in his dream he seemed to awake to a vision, and at the sight of that vision he felt pleasure, even in his sleep. For a similar expression compare *Zechariah*, chapter iv. 1.

BOOK X

The structure of these Dooms for the most part follows the form already discussed fully in the *Isaiah* volume of this series (pages 214–7). The actual Divine word of denunciation or threat has a form here represented by prose: this is accompanied or interrupted by (impersonal) lyrics, celebrating, or realising, or in some way dwelling upon the matter of the Divine word.

i. This is different from most of the Doom Songs. It is a Ballad on the Battle of Carchemish: one of the 'decisive battles' of history, by which the question of supremacy between the two empires in which the Israelitish world terminated — Babylon and Egypt — was finally determined in favour of Babylon. [Its structure is that of triplet stanzas with duplications.]

Pages 177–8. *Arise, and let us go again to our own people:* it is the mercenary troops of Egypt who speak. — *Pharaoh king of Egypt is but a noise*, etc.: he has ceased to be anything but a name, his fated time is passed. — *Like Tabor among the mountains, and like Carmel by the sea, so shall he come.* The *he* is the *he* with which the preceding stanza commenced. The

prominence of mountains amid their surroundings is made an image for the certainty of this event as compared with other events.

iv. For the whole compare *Isaiah* IV. iv, and for the latter part the ballads quoted in *Numbers* (*Exodus* volume of this series, page 249). This comparison makes an excellent study for the floating Doom poetry worked up by different poets in different forms.

Page 187. *Yet will I bring again the captivity of Moab.* For similar postscripts compare *Isaiah* IV. iv, xi, xii; and above, v, ix of Book X.

vi. Compare *Obadiah:* here again is a good example of floating Doom poetry worked up by different poets.

vii. The effect here is the realistic vision of overthrow preceding the cause of that overthrow in Jehovah's coming to judge [at the words *How is the city of praise not forsaken?*]. Compare the Watchman prophecies of Isaiah (IV. x) and notes on pages 216, 234 of that volume.

viii. Here again we have a resemblance to the Watchman prophecies of Isaiah (see previous note): Divine cries of onset alternate with prophetic description.

x. This Doom of Babylon is the most elaborate of all Doom Prophecies. It has the usual structure of alternation between [prose] Divine word of denunciation and lyric songs of realisation. But it has in addition to this a sectional structure: seven distinct sections, the middle or climax section having itself a sevenfold structure by distinct images applied to Babylon and elaborated. The spirit of the whole is purely lyric, there being

no dramatic progression of movement; thus the realistic lyrics bring forward the theme of the attack on Babylon and its fall with wonderful variety, but not in any temporal order of incident. [One of these lyrics exalts God as against the idols; another is a wailing dialogue of suffering Zion and Jerusalem; a third presents the delivered exiles remembering their wrongs.] There is in place of dramatic movement a parallelism and correspondence of sections, thus:

1. Judgment on Bel — Israel just delivered and enquiring the way to Zion.
2. God's people as sheep devoured by the nations.
3. The idea of recompence.

4. Sevenfold image: the Sword — the Drought — the Destroying Wind — the Cankerworm — the Battle-axe — the Destroying Mountain — the Threshing Floor.

5. Judgment on Bel — the bringing out of the lion's mouth that he hath swallowed up.
6. The people of Israel delivered and remembering their wrongs.
7. The idea of recompence.

Pages 202, 209. Leb-kamai, Sheshach. See note on page 226.

APPENDIX

This is shown to be an appendix by the words that precede: *Thus far are the words of Jeremiah.* It is identical with the corresponding portions of the *Book of Kings*, and deals with the fall of the kings of Judah, not with the personal history of Jeremiah.

Index

and

Reference Table

REFERENCE TABLE

To connect the Numbering of the Present Edition with the Chapters and Verses of the Bible

Book I

		Chap.	*Verse*	*Page*
	Title-page	I	1	1
i	The Call of the Prophet		4	7
ii	The Prophet's Manifesto	II	1	9
		III	1	12
		IV	1	16
		V	1	20
		VI	1	24

Book II

i	The Temple of the Lord are these	VII	1	31
ii	Topheth		29	34
		VIII	1	34
iii	The Hurt of the Daughter of my People		4	35
		IX	1	38
iv	A Lamentation for the Land		10	39
v	The Mourning Women		17	40
vi	Sentences		23	41
vii	Sentences on Idolatry	X	1	42
viii	A Panic		17	44

		Chap.	Verse	Page
	Book III			
i	The Commission to preach the Covenant ...	XI	1	49
ii	Judah's Rejection of the Covenant.....		9	50
iii	The Conspiracy of Anathoth.....		18	51
		XII	1	52
iv	Sentences		7	53
v	The Lord and his Evil Neighbours.....		14	54
vi	Emblems of the Girdle and the Bottle	XIII	1	55
	Book IV			
i	Rhapsody of the Drought.....	XIV	2	61
		XV	1	64
ii	The Doom of the Land	XVI	1	67
iii	Sentences	XVII	1	70
iv	A Prayer under Persecution.....		14	72
v	The Sabbath.....		19	73
	Book V			
i	Clay in the Hand of the Potter.....XVIII		1	77
ii	The Potter's Bottle.....	XIX	1	79
		XX	1	81
iii	Meditations under Persecution.....		7	82
	Book VI			
i	On the Approach of Nebuchadrezzar.....	XXI	1	87
ii	A Warning to the Royal House		11	88
iii	An Appeal to the Royal House.....	XXII	1	89
iv	On Shallum		10	90
v	On Jehoiakim		13	91
vi	On Coniah		20	92

Reference Table

		Chap.	Verse	Page
vii	Sentences	XXIII	1	93
viii	On False Prophets		9	95
	Book VII			
i	Emblem of the Figs	XXIV	1	101
ii	The Cup of the Lord's Fury	XXV	1	102
iii	Controversy over the Destruction of the Temple	XXVI	1	106
iv	The Prophecy of the Yoke	XXVII	1	109
		XXVIII	1	112
v	Epistle to the Elders of the Captivity	XXIX	1	114
	Book VIII			
	Preface	XXX	1	120
i	The Restoration of Judah		5	121
ii	The Restoration of Israel		23	123
		XXXI	1	123
iii	Sentences		21	126
	Book IX			
i	The Anathoth Estate	XXXII	1	131
		XXXIII	1	136
ii	A Prophecy during the Siege	XXXIV	1	139
iii	Incident of the Hebrew Servants		8	140
iv	Incident of the Rechabites	XXXV	1	142
v	The Burning of the Roll	XXXVI	1	145
vi	Jeremiah and the Crisis of the Siege	XXXVII	1	149
		XXXVIII	1	151
		XXXIX	1	155
vii	Abduction of Jeremiah into Egypt	XL	1	157
		XLI	1	159

		Chap.	*Verse*	*Page*
		XLII	1	162
		XLIII	1	164
viii	A Prophecy to the Jews in Egypt.....	XLIV	1	166
ix	Jeremiah to Baruch	XLV	1	171
	Book X			
i	The Battle of Carchemish.....	XLVI	2	175
ii	Doom of Egypt.....		13	177
iii	Doom of the Philistines.....	XLVII	1	179
iv	Doom of Moab.....	XLVIII	1	181
v	Doom of the Children of Ammon.....	XLIX	1	188
vi	Doom of Edom.....		7	189
vii	Doom of Damascus.....		23	191
viii	Doom of Kedar and Hazor		28	192
ix	Doom of Elam.....		34	194
x	Doom of Babylon.....	L	1	195
		LI	1	202
Appendix.....		LII	1	213

Small 18mo. Cloth extra, 50 cents each; Leather, 60 cents.

The Modern Reader's Bible.

A Series of Books from the Sacred Scriptures, presented in Modern Literary Form,

BY

RICHARD G. MOULTON,

M.A. (Camb.), Ph.D. (Penn.),

Professor of Literature in English in the University of Chicago.

PRESS COMMENTS.

"The effect of these changes back to the original forms under which the sacred writings first appeared will be, for the vast majority of readers, a surprise and delight; they will feel as if they had come upon new spiritual and intellectual treasures, and they will appreciate for the first time how much the Bible has suffered from the hands of those who have treated it without reference to its literary quality. In view of the significance and possible results of Professor Moulton's undertaking, it is not too much to pronounce it one of the most important spiritual and literary events of the times. It is part of the renaissance of Biblical study; but it may mean, and in our judgment it does mean, the renewal of a fresh and deep impression of the beauty and power of the supreme spiritual writing of the world."

The Outlook, New York.

"Unquestionably here is a task worth carrying out: and it is to be said at once that Dr. Moulton has carried it out with great skill and helpfulness. Both the introduction and the notes are distinct contributions to the better understanding and higher appreciation of the literary character, features. and beauties of the Biblical books treated."

Presbyterian and Reformed Review.

THE MACMILLAN COMPANY,

66 FIFTH AVENUE, NEW YORK.

The order in which it is proposed to issue the volumes is as follows:

WISDOM SERIES

IN FOUR VOLUMES

THE PROVERBS

A Miscellany of Sayings and Poems embodying Isolated Observations of Life. *Ready*

ECCLESIASTICUS

A Miscellany including longer compositions, still embodying only Isolated Observations of Life. *Ready*

ECCLESIASTES—WISDOM OF SOLOMON

Each is a Series of Connected Writings embodying, from different standpoints, a Solution of the Whole Mystery of Life. *Ready*

THE BOOK OF JOB

A Dramatic Poem in which are embodied Varying Solutions of the Mystery of Life. *Ready*

DEUTERONOMY

The Orations and Songs of Moses, constituting his Farewell to the People of Israel. *Ready*

BIBLICAL IDYLS

The Lyric Idyl of Solomon's Song, and the Epic Idyls of Ruth, Esther, and Tobit. *Ready*

HISTORY SERIES

IN FIVE VOLUMES

GENESIS

Bible History, Part I: Formation of the Chosen Nation. *Ready*

THE EXODUS

Bible History, Part II: Migration of the Chosen Nation to the Land of Promise. — Book of Exodus, with Leviticus and Numbers. *Ready*

THE JUDGES

Bible History, Part III: The Chosen Nation in its Efforts towards Secular Government. — Books of Joshua, Judges, I Samuel. *Ready*

THE KINGS

Bible History, Part IV: The Chosen Nation under a Secular Government side by side with a Theocracy. — Books of II Samuel, I and II Kings. *Ready*

THE CHRONICLES

Ecclesiastical History of the Chosen Nation. — Books of Chronicles, Ezra, Nehemiah. *Ready*

PROPHECY SERIES

IN FOUR VOLUMES

ISAIAH, *Ready* **JEREMIAH,** *Ready*

EZEKIEL **THE MINOR PROPHETS**

Announcements as to further issues will be made from time to time. Send fifty cents for a copy of any volume now ready, and give it a careful examination. Its convenient size and exceptionally attractive form will lead you to subscribe for the entire series.

These little volumes are of special value in connection with Sunday School work, and members of the different Societies, such as the Epworth League, which give special attention to the study of the Bible, find them exceedingly useful. To members of the Chautauqua Circles who read Professor Moulton's "Literary Study of the Bible" they are of special interest.

Copies are for sale at all of the denominational bookstores, or may be ordered from the publishers.

THE MODERN READER'S BIBLE.

EDITED BY

DR. RICHARD G. MOULTON,

University of Chicago.

Single volumes, cloth, 50 cents each.

Rev. Dr. LYMAN ABBOTT, Editor-in-Chief of the OUTLOOK, writes:—

"I had intended to write to Professor Moulton, congratulating him on this work. It may almost be said that he has inaugurated a new epoch in Bible study. The scholars have been telling us for some years that the Bible is literature. Particular passages of beauty in it have been pointed out, and some single books, such as Job and the Song of Songs, have been put in literary form and given a literary interpretation by special writers. But Professor Moulton is the first one, so far as I know, to deal with the whole Bible as a collection of literature, to discriminate between literary study and historico-critical study, and to present the results of the former in such a form as to render them available to the ordinary English reader. The low price of the little volumes puts them within the reach of the great majority of American households, and I look for a large increase of interest in the Bible, for a much better understanding of its general spirit and teaching, and especially for an increased appreciation of its inspirational power, from the publication of the Modern Reader's Bible."

THE MODERN READER'S BIBLE

The world has waited over long for this treatment of the Scriptures. . . . The books gathered into the Old Testament constitute by far the most important part of the Bible (from a literary point of view), and they make up a body of work whose breadth and depth and height are hardly rivalled, certainly not surpassed, in the whole world-literature. . . . The purpose of Dr. Moulton's series is just this exposition of the strictly literary value of the Scriptures. . . . His book has the definite aim of supplying what the common editions of the Bible do not furnish.

Godey's Magazine.

THE WISDOM SERIES

This first volume is ample evidence that the whole series will prove of capital importance. Professor Moulton's Introduction discusses the Wisdom Literature, the principles underlying it, the progress of thought found in the four works, Proverbs, Ecclesiasticus, Ecclesiastes, and Wisdom of Solomon, which will form the first series of the Modern Reader's Bible, and then proceeds to an admirable introductory study of the first of the series.

The Evangelist, New York.

"The Wisdom Series" does not treat the points of the text critically, but in a literary way, to bring out the larger and deeper meanings. They are printed so as to show the poetical forms that are more characteristic of modern poetry.

Methodist Magazine and Review.

PROVERBS

A suggestive and valuable arrangement of the Book of Proverbs. . . . As the Proverbs have looked out upon us from these pages, they have seemed to take on new force and point.

New York Observer.

ECCLESIASTICUS

The student of the Bible will take great pleasure in the study of this little volume, and it will reward him richly. . . . The book deals principally with the applications of ethical ideas to conduct. There is an essay on duties to parents, others on duties to the poor, and one on the general duties of a householder, including observances of religion, charity, and social intercourse.

The Christian Advocate.

ECCLESIASTES AND THE WISDOM OF SOLOMON

This suggestive little book cannot be perused without interest and profit. As an appreciation of the two writings with which it deals, it is simply admirable; the aim of the editor . . . has been rarely well achieved. By all means let this little book be read, and also the companion volumes. The "History" and "Prophecy" series will be greeted with a special welcome by many. It may be added that these brief manuals, besides being exceedingly tasteful in appearance, are very convenient in size, and are supplied with ample indices.

The Presbyterian Review.

DEUTERONOMY

His Introduction is an explanation and appreciation, not a criticism; and certainly no one, after reading it, can fail to share the editor's enthusiasm for the high literary quality of these farewell orations of Moses. The usefulness and value of this series is well shown in the skilful editing and helpful presentation of this particular book.

The Congregationalist, Boston.

THE BOOK OF JOB

"The Introductory Essay is delightfully illuminating and suggestive, and the notes are sagacious and learned. No one can fail to derive a new sense of the dignity, profundity, and symmetry of this wonderful poem from the critical treatment here applied to it."

The Watchman, Boston.

"It is the best edition we have seen of perhaps the greatest poem in all literature, which should be read and reread as a whole, with the editor's help and guidance. It is of the most fascinating interest."

The Congregationalist, Boston.

BIBLICAL IDYLS: Song of Solomon, Ruth, the Book of Esther, and the Book of Tobit.

"A marvellous effect of literary form has been produced by the recent serial edition of Biblical Idyls and Apocryphal Poems edited by PROFESSOR MOULTON, of Chicago University. One sees, as few other books have given him an opportunity to see, how much the beauty and charm of any literary work may be lost or marred by its typographical arrangement. Imagine what Tennyson or Shakespeare would be were they transposed into unlined prose, separated into arbitrary paragraphs, called verses, and numbered, and one can see how much has been lost by those who know the Bible only in the antiquated costume fashioned four centuries ago.

The World, New York.

"Those to whom literary form makes no appeal will, of course, look upon this new departure with scant justice; but the number of students, ever increasingly large, and of cultivated readers who will gain a new delight from this *Modern Reader's Bible* ought to make the attempt a triumphant success in many ways, both tangible and otherwise."

Date Due

p 5 '58

BS188 .A1 1896 v.15
The modern reader's Bible : a series of
Princeton Theological Seminary–Speer Library
1 1012 00059 5399